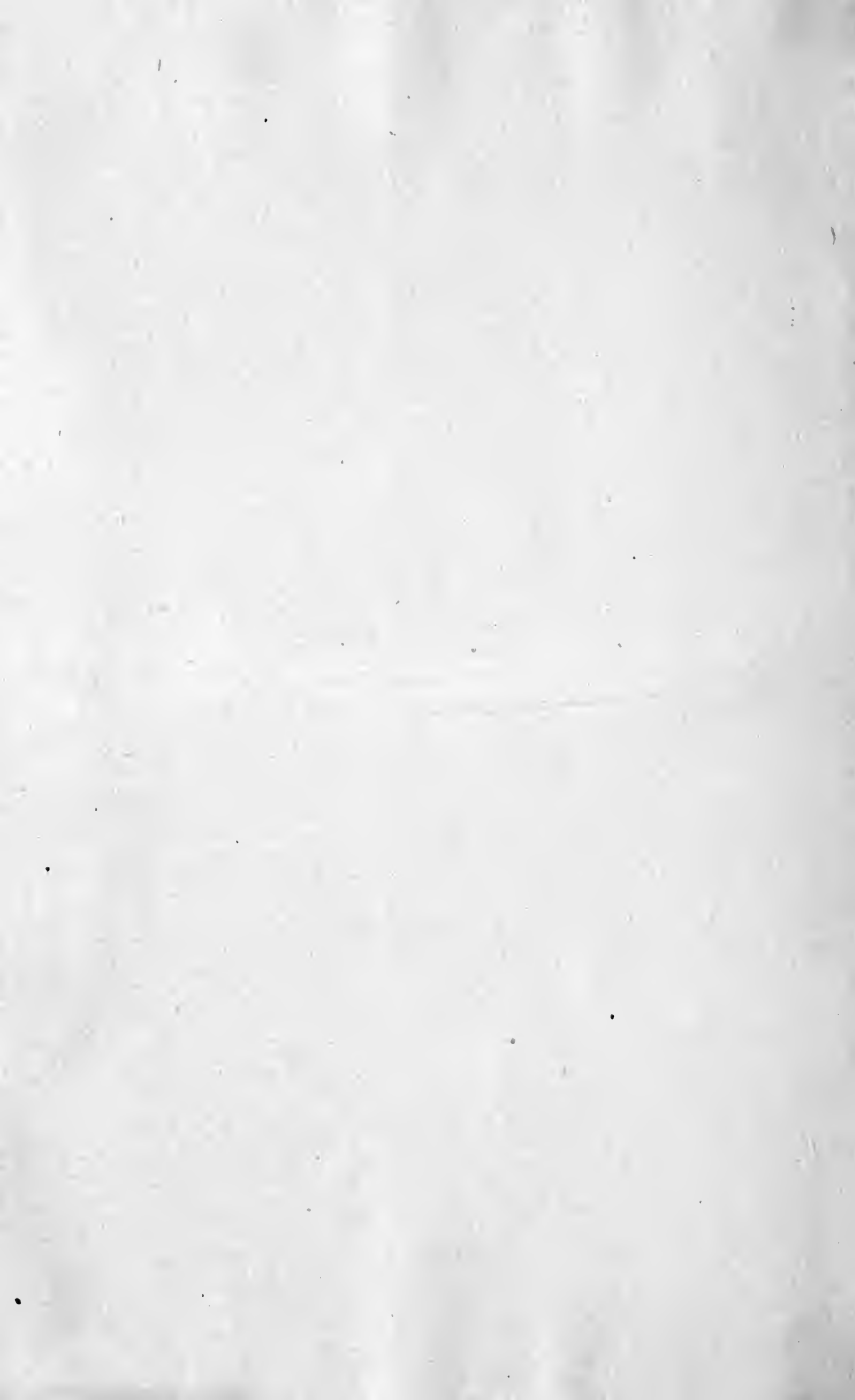


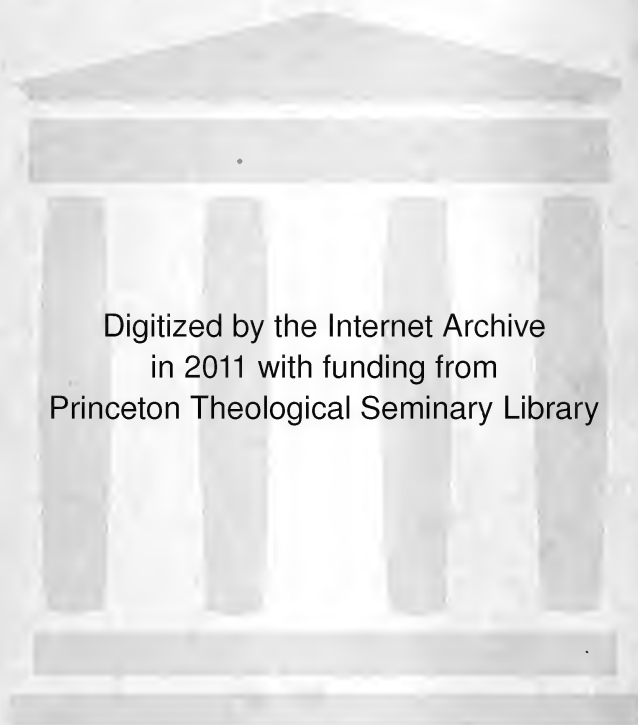


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A plain and faithful

NARRATIVE

OF THE

Original Design, Rise, Progress
and present State

OF THE

Indian Charity-School

At LEBANON, in CONNECTICUT.

By Eleazar Wheelock, A.M.

PASTOR OF A CHURCH IN LEBANON.

“ The Liberal deviseth liberal Things, and by liberal Things
“ shall he stand.” ISA I. xxxii. 8.

“ The liberal Soul shall be made fat, and he that watereth
“ shall also be watered himself.” PROV. xi. 25.

B O S T O N :

Printed by RICHARD and SAMUEL DRAPER, in *Newbury-Street*.
M.DCC.LXIII.

THE
SCHOOL

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of the

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M. A. W.

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of the

TO THE RIGHT HONOURABLE

WILLIAM,

MARQUIS OF LOTHIAN.

May it please your Lordship,

THAT CHARITY and disinterested CARE for the Souls of Men, which make so amiable a Part of your Lordship's Character, and give a Lustre and Grace to all those worldly Honours with which God has dignified you, and entitle you to the kindest Wishes, and sincerest Prayers of all who love our Lord JESUS CHRIST, and long for the Enlargement of his Kingdom

Kingdom in the World ; do now embolden me to inscribe the following Narrative to your Lordship, as a Testimonial of my Gratitude, for that repeated Liberality, whereby you have testified your Approbation of our feeble Attempts in the important Affair here related, and given your Sanction to the Plan we have been prosecuting.

AND as you have animated and encouraged our small Beginnings, when we had most need of such Countenance and Assistance ; so your Condescension and Generosity have made me solicitous how to manifest
my

my Gratitude fuitably to a Personage of such Distinction.

BUT as your Lordship could propose no other End, besides that which we were pursuing, when you thus opened your Hand for our Assistance therein, while it was yet small and obscure ; so I may reasonably suppose, nothing I can return will give your Lordship more Satisfaction, than a plain, and concise Account of the Progress of it, and our still growing and encreasing Prospects of those good Effects, which will be the only Reward which your Lordship could have in View.

AND

AND though it be presented to your Lordship in a very plain and unfashionable Dress, agreeable to the Country from whence it comes, yet I am perswaded your Lordship will not despise it on that Account, since the Dress, plain and unfashionable as it is, does so much excel the savage, and sordid Habit, and Appearance of those miserable Creatures, who have so moved your Lordship's Compassion as to become the Objects of your Charity and Beneficence. Nor will Modesty itself under such endearing and inviting Expressions of your Lordship's Condescension, and Goodness, forbid

bid our reposing Confidence in you as our Patron, or indulging the animating Expectation of future Benefit by your Smiles on this infant Institution.

MAY the Blessing of many, who shall, in the present and succeeding Generations, reap the Benefit of your generous Donations, come upon you.

AND that God may graciously lengthen out your valuable and important Life, to refresh the Bowels of his Saints, and encourage THIS, and every Attempt to make known the Name of CHRIST, “ and manifest the Savour of his Knowledge

ledge in every Place," and late
confer upon you a Crown of
Life with distinguished Ho-
nours, is the earnest Prayer of,

May it please your Lordship,

Your Lordship's

much obliged, and

most obedient,

humble Servant,

Eleazar Wheelock.



A

NARRATIVE

OF THE

Original DESIGN, RISE, PROGRESS and
PRESENT STATE of the *INDIAN*
CHARITY-SCHOOL in
Lebanon.

UNDERSTANDING there are
Numbers of religious and chari-
tably disposed Persons, who on-
ly wait to know where their
Charities may be bestowed in the
best Manner for the Advancement of the
Kingdom of the great Redeemer ; and, sup-
posing there may also be in some, evil Sur-
misings about, and a Disposition to discredit a
Cause which they don't love, and have no
Disposition to promote ; I have, to gratify the
one, and prevent the Mischiefs of the other,
thought it my Duty to give the Publick a
short, plain, and faithful Narrative of the O-
riginal

B

riginal

original Design, Rise, Progress, and present State of the Charity-School here, called *Moor's Indian-Charity School, &c.* And I hope there is need of little or nothing more than a plain and faithful Relation of Facts, with the Grounds and Reasons of them, to justify the Undertaking, and all the Pains and Expence there has been, in the Prosecution thereof. And to convince all Persons of Ability, that this School is a proper Object of their Charity; and that whatever they shall contribute for the Furtherance of it, will be an Offering acceptable to God, and properly bestowed for the promoting a Design which the Heart of the great Redeemer is infinitely set upon.

THE Considerations first moving me to enter upon the Design of educating the Children of our Heathen Natives were such as these; viz.

THE great Obligations lying upon us, as God's Covenant-People, who have all we have better than they in a Covenant Way, and consequently are under Covenant-Bonds to improve it in the best Manner for the Honour and Glory of our liberal Benefactor. And can such Want of Charity to those poor Creatures, as our Neglect has shewn; and, our Neglect of that which God has so plainly made to be the Matter of our Care and Duty; and that which the Heart of the great Redeemer is so set upon, as that he never desired any other Compensation for all the Travail of his Soul, can it, I say, be without great Guilt on our Part? IT

IT has seem'd to me, he must be stupidly indifferent to the Redeemer's Cause and Interest in the World ; and criminally deaf and blind to the Intimations of the Favour and Displeasure of God in the Dispensations of his Providence, who could not perceive plain Intimations of God's Displeasure against us for this Neglect, inscribed in Capitals, on the very Front of divine Dispensations, from Year to Year, in permitting the Savages to be such a fore Scourge to our Land, and make such Depredations on our Frontiers, inhumanly butchering and captivating our People ; not only in a Time of War, but when we had good Reason to think (if ever we had) that we dwelt safely by them.

AND there is good Reason to think, that if one half which has been, for so many Years past expended in building Forts, manning and supporting them, had been prudently laid out in supporting faithful Missionaries, and School-Masters among them, the instructed and civilized Party would have been a far better Defence than all our expensive Fortresses, and prevented the laying waste so many Towns and Villages : Witness the Consequence of sending Mr. *Sergeant* to *Stockbridge*, which was in the very Road by which they most usually came upon our People, and by which there has never been one Attack made upon us since his going there ; and this notwithstanding there has been, by all Accounts, less Appearance of the saving Effects of the Gos-

pel there than in any other Place, where so much has been expended for many Years past.

AND not only our Covenant Bonds, by which we owe our all to God, and our divine Redeemer—our Pity to their Bodies in their miserable, needy State—our Charity to their perishing Souls—and our own Peace, and Safety by them, should constrain us to it ; but also Gratitude, Duty, and Loyalty to our rightful Sovereign. How great the Benefit which would hereby accrue to the Crown of *Great-Britain*, and how much the Interests of His Majesty's Dominions, especially in *America*, would be promoted hereby, we can hardly conceive.

AND the Christianizing the Natives of this Land is expressly mentioned in the Royal Charter granted to this Colony, as a Motive inducing His Majesty to grant that Royal Favour to our Fathers. And since we are risen up in their Stead, and enjoy the inestimable Favour granted to them, on this Consideration ; What can excuse our not performing to our utmost, that which was engaged by, and reasonably expected from, them ? But that which is of greatest Weight, and should powerfully excite and perswade us hereto, are the many Commands, strong Motives, precious Promises, and tremendous Threatnings, which fill so great a Part of the sacred Pages ; and are so perfectly calculated to awaken all our Powers, to spread the Knowledge of the only true God, and Saviour, and
make

make it as extensive and common as possible. It is a **Work**, in which every one in his Place, and according to his Ability, is under sacred Bonds to use his utmost Endeavours. But for Brevity sake, I omit a particular Mention of them, supposing none have read their Bibles attentively, who do not know, that this is a darling Subject of them ; and that enough is there spoken by the Mouth of God himself, to obviate and silence all the Objections which Sloth, Covetousness, or Love of the World can suggest against it ; and to assure them it is not a Course to Penury, and outward Want, but to Fulness, and worldly Felicity ; while they are at the same Time laying up a Treasure to be remitted by **CHRIST** himself, a Thousand Fold, when he shall *say to them on his Right-hand, come ye blessed of my Father, inherit the Kingdom prepared for you—For I was an hungred, and ye gave me Meat, &c.* If denying Food and Raiment, when we have them in our Power, to supply the bodily Necessities of the Poor and Needy, does in the Apostle's Account, evidence, that the Love of God is wanting in our Hearts ; how much more does the Neglect of the precious Souls of our Fellow-Creatures, who are perishing for lack of Vision, when we have such Fulness to impart, fall below our high Profession of Love to **CHRIST**. Can the Objection that there is extraordinary Expence and Difficulty in accomplishing it, be esteemed weighty enough to excuse and justify our Neglect, in a Case of
such

such Necessity and Importance? And especially if we consider, there is not so much necessary hereto, as would render the Attempt any Thing like an intolerable Burden, or a Burden to be felt, if those who are concerned therein, i. e. the Christian World, were in any Measure united and agreed in it. And considering further, that the Advantage thereby to the Crown of *Great-Britain* (supposing the Success of Endeavours should be only in Proportion as have been, the Successes of feeble Endeavours in Times past) would abundantly compensate all the Expence, besides all those temporal and eternal Rewards of such Charity and Liberality, which are secured in the many great and precious Promises of God.

THESE were some of the Considerations which, I think, had some Influence to my making an Attempt in this Affair; though I did not then much think of any Thing more than only to clear myself, and Family, of partaking in the public Guilt of our Land and Nation in such a Neglect of them.

AND as there were few or none who seemed so much to lay the Necessity and Importance of the Case to Heart, as to exert themselves in earnest, and lead the Way therein, I was naturally put upon Consideration and Enquiry what Methods might have the greatest Probability of Success; and upon the whole was fully persuaded that this, which I have been pursuing, had by far the greatest Probability of any that had been proposed, viz. by the
Mission

Mission of their own Sons in Conjunction with the *English*; and that a Number of Girls should also be instructed in whatever should be necessary to render them fit, to perform the Female Part, as House-wives, School-mistresses, Tayloresses, &c. and to go and be with these Youth, when they shall be hundreds of Miles distant from the *English* on the Business of their Mission: And prevent a Necessity of their turning savage in their Manner of Living, for want of those who may do those Offices for them, and by this means support the Reputation of their Mission, and also recommend to the Savages a more rational and decent Manner of Living, than that which they are in—And thereby, in Time, remedy and remove that great, and hitherto insuperable Difficulty, so constantly complained of by all our Missionaries among them, as the great Impediment in the Way to the Success of their Mission, viz. their continual rambling about; which they can't avoid so long as they depend so much upon Fishing, Fowling, and Hunting for their Support. And I am more and more perswaded, that I have sufficient and unanswerable Reasons to justify this Plan.

As,

I. THE deep rooted Prejudices they have so generally imbibed against the *English*, that they are selfish, and have secret Designs to inroach upon their Lands, or otherwise wrong them in their Interests. This Jealousy seems to have been occasioned, nourished,
and

and confirmed by some of their Neighbours, who have got large Tracts of their Lands for a very inconsiderable Part of their true Value, and, it is commonly said, by taking the Advantage of them when they were intoxicated with Liquor. And also, by unrighteous Dealers, who have taken such Advantage to buy their Skins and Furs at less than half Price, &c. And perhaps these Jealousies may be, not a little, increased by a Concioufness of their own Perfidy and Inhumanity towards the *English*. And it seems there is no Way to avoid the bad Influence and Effects of these Prejudices, at present, unless it be by the Mission of their own Sons. And it is reasonable to suppose their Jealousies are not less, since the late Conquest in this Land, by which they are put into our Power, than they were before.

2. AN *Indian* Missionary may be supported with less than half the Expence, that will be necessary to support an *Englishman*, who can't conform to their Manner of Living, and who will have no Dependance upon them for any Part of it. And an *Indian* who speaks their Language, it may reasonably be supposed, will be at least four Times as serviceable among them, supposing he be otherwise equally qualified as one who can communicate to or receive nothing from them, but by an Interpreter: He may improve all Opportunities not only in Public, but, " when he sits in the House, walks by the Way, when he lies
down

down, and when he rises up :” And speak with as much Life and Spirit as the Nature and Importance of the Matter require, which is very much lost when communicated by an Interpreter.

3. INDIAN Missionaries may be supposed better to understand the Tempers and Customs of *Indians*, and more readily to conform to them in a thousand Things than the *English* can ; and in Things wherein the Nonconformity of the *English* may cause Disgust, and be construed as the Fruit of Pride, and an Evidence and Expression of their Scorn and Disrespect.

4. THE Influence of their own Sons among them will likely be much greater than of any *Englishman* whatsoever. They will look upon such an one as one of them, his Interest the same with theirs ; and will naturally esteem him as an Honour to their Nation, and be more likely to submit patiently to his Instructions and Reproofs than to any *English* Missionary. This is quite evident in the Case of Mr. *Occom*, whose Influence among the *Indians*, even of his own Tribe, is much greater than any other Man’s ; and when he shall settle and live decently, and in Fashion, among them, will likely do more to invite them to imitate his Manner of Living, than any *Englishman*.

5. THE Acquaintance and Friendship which *Indian* Boys from different and distant Tribes and Places, will contract and cultivate, while to-

gether at School, may, and if they are zealously affected will, be improved much for the Advantage and Furtherance of the Design of their Mission ; while they send to, hear from, or visit one another, confirming the Things which have been spoken. And this without so much Ceremony to introduce one another, as will be necessary in the Case of *English* Missionaries ; and without the Cumber and Expence of Interpreters.

6. INDIAN Missionaries will not disdain to own English ones, who shall be Associates with them, (where the *English* can be introduced) as elder Brethren ; nor scorn to be advised or reprov'd, counselled or conducted by them ; especially so long as they shall be so much dependent upon the *English* for their Support ; which will likely be till God has made them his People ; and then, likely, they will not stand in such need of *English* Guides and Counsellors. And they will mutually help one another, to recommend the Design to the favourable Reception and good Liking of the Pagans, remove their Prejudices, conciliate their Friendship, and induce them to repose due Confidence in the *English*.

7. IN this School, Children of different Nations may, and easily will learn one another's Language, and English Youth may learn of them ; and so save the vast Expence and Trouble of Interpreters ; and their Ministry be much more acceptable and edifying to the *Indians*. But,

8. THERE

8. THERE is no such thing as sending *English* Missionaries, or setting up and maintaining *English* Schools to any good Purpose, in most Places among them, as their Temper, State and Condition have been and still are. It is possible a School may be maintained to some good Purpose, at *Onohoquagee*, where there have been heretofore several faithful Missionaries, by the Blessing of God upon whose Labours the *Indians* are in some Measure civilized, some of them baptized, a Number of them in a Judgment of Charity, real Christians ; and where they have a Sachem, who is a Man of Understanding, Virtue, Steadiness, and entirely friendly to the Design of propagating the Gospel among them, and zealous to promote it. And where the Hon. *Scotch* Commissioners, I hear, have sent two Missionaries, and have made some Attempt to set up a School. But at *Feningo*, a little beyond, they will by no means admit an *English* Missionary to reside among them. And tho' they were many of them under great Awakenings and Concern, by God's Blessing on the Labours of a Christian *Indian* from these Parts ; yet such was the violent Opposition of Numbers among them, that it was thought by no means safe for an *Englishman* to go among them, with Design to tarry with them. And like to this is the Case with the Parties of *Indians*, for near an hundred Miles together, on the West Side of *Susquehanah* River. Another School or two may possibly be set up

with Success among the *Mohawks*, where Mr. *Ogilvie* and other Episcopal Missionaries have bestowed much Labour, to good Purpose ; and where they have got into the Way of cultivating their Lands for a Living, and so have more Ability to support their Children, and less Occasion to ramble abroad with them. But even in these Places we may find it more difficult than we imagine before the Trial be made (though I would by no means discourage the Trial of every feasible Method for the accomplishing this great Design) but by Acquaintance with the Schools which the Hon. *London* Commissioners have with pious Zeal, set up and maintained among the several Tribes in these Parts, I am much confirmed in such Sentiments. These Parties live amongst, and are encompassed by the *English*, have long had good Preaching, and Numbers of them appear to be truly godly. Yet such is the savage Temper of many, their want of due Esteem for Learning, and Gratitude to their Benefactors, and especially their want of Government, that their School-Masters, tho' skilful and faithful Men, constantly complain they can't keep the Children in any Measure constant at School. Mr. *Clelland* the School-Master at *Mohegan* has often told me what unwearied Pains he has taken by visiting, and discoursing with their Parents, &c. to remedy this Evil, and after all can't accomplish it. The Children are suffered to neglect their Attendance on Instruction, and waste much
Time,

Time, by which means they don't learn so much in several Years as they might, and others do in one, who are taken out of the reach of their Parents, and out of the way of *Indian* Examples, and are kept to School under good Government and constant Instruction. I the rather mention this Instance, because of the well-known Fidelity and Skill of that good Gentleman, and because that Tribe are as much civilized, and as many of them Christianized, as perhaps any Party of them in this Government. And by all I can learn, it is no better in this respect with any other. They are so disaffected towards a good and necessary Government, that as gentle an Exercise of it as may be, and answer the Design of keeping up Order and Regularity in any Measure among them, will likely so disgust them as to render the Case worse rather than better. Captain *Martin Kellog* complain'd of this as his great Discouragement in the School at *Stockbridge*, notwithstanding he understood as well as any Man the Disposition of *Indians*, and had the Advantage of knowing their Language and Customs, having been so long a Captive among them, and was high in their Affection and Esteem ; yet he was obliged to take the Children home to *Weathersfield* with him, quite away from their Parents, before he could exercise that Government which was necessary in order to their profiting at School. But as to most Places, there is no such thing at present as introducing either *English* School-Masters

Masters or Missionaries to continue with them ; such are their Prejudices in general, and such the malevolent, and ungovernable Temper of some, that none but an *Indian* would dare venture his Life among them.

AND besides all this, they are so extremely poor, and depend so much upon Hunting for a Livelihood, that they are in no Capacity to support their Children at School, if their Disposition for it were ever so good.

MR. *Occom* informed me by a Letter from the *Oneida* Country last Summer, and the same Account I had also from the young Man which I sent there, that the *Indians* were almost starved, having nothing to live upon but what they got by Fishing, Fowling and Hunting, that he had no other Way to come at them, to preach to them, but by following them from Place to Place in their Hunting. And though the Condition of all may not be quite so indigent as of these, nor the Condition of these at all Times quite so bad as it was then, yet it is well known that they universally depend upon Roving and Hunting mainly for their Support ; and whoever has heard the constant Complaint of Missionaries, and the Matter of their Discouragement, or has only read what the Reverend Messrs. *Sergeant* and *D. Brainerd* have wrote upon this Head, can't charge me with writing without sufficient Evidence, and good Authority, if I had no other but theirs.

AND what are a few Instances, where Schools may possibly be maintained to some good Purpose, compared with those Tribes and Nations of them, where there are no Circumstances at present, but their Misery and Necessity, to invite us so much as to make the Trial.

By the Blessing of God on his late Majesty's Arms, there is now, no doubt, a Door opened for a hundred Missionaries; and (unless we can find such as can speak to them in their own Language) for as many Interpreters; and perhaps for ten Times that Number, provided we could find such as are suitable for the Business, and such as may be introduced in a Way agreeable to the Savages, and so as to avoid the bad Effects of their Prejudices against the *English*. But,

9. THERE are very few or no Interpreters, who are suitable and well-accomplished for the Business, to be had. Mr. *Occom* found great Difficulty last Year in his Mission on this Account. And not only the Cause, but his own Reputation suffered much by the Unfaithfulness of the Man he employed.

I SUPPOSE the Interpreters now employed by the Hon. Commissioners are the best that are to be had at present. But how many Nations are there for whom there is no Interpreter at all, except, it may be, some ignorant and perhaps vicious Person, who has been their Captive, and whom it is utterly unsafe to trust in Matters of such eternal Consequence.

sequence. And how shall this Difficulty be remedied? It seems it must be by one of these two Ways, viz. either their Children must come to us, or ours go to them. But who will venture their Children with them, unless with some of the civilized Parties, who have given the strongest Testimonies of their Friendship? If it be said, that all the Natives are now at Peace with us: It may be, their Chiefs, and the better-temper'd Part of them are so. But who does not know that their Leagues and Covenants with us are little worth, and like to be so till they become Christians? And that the tender Mercies of many of them are Cruelty? Who is so unacquainted with the History of them, as not to know, there is Reason to think, there are many among their lawless Herds, who would gladly embrace an Opportunity to commit a secret Murder on such *English* Youth?—Even Mr. *Occom*, though an *Indian*, did not think it safe for him, being of another Tribe and Language, and in such Connections with the *English*; to go among the numerous Tribe of the *Seneca's*, where he had no Avenger of his Blood for them to fear.

WHEN, and as soon as the Method proposed by the Rev'd Mess. *Sergeant* and *Braingerd*, can be put into Execution, viz. to have Lands appropriated to the Use of *Indian* Schools, and prudent skilful Farmers, or Tradesmen, to lead and instruct the Boys, and Mistresses to instruct the Girls in such
 Manufactures

Manufactures as are proper for them, at certain Hours, as a Diversion from their School Exercises, and the Children taken quite away from their Parents, and the pernicious Influence of *Indian* Examples, there may be some good Prospect of great Advantage by Schools among them.

AND must it be esteemed a wild Imagination, if it be supposed that well-instructed, sober, religious *Indians*, may with special Advantage be employed as Masters and Mistresses in such Schools ; and that the Design will be much recommended to the *Indians* thereby ; and that there may be special Advantage by such, serving as occasional Interpreters for Visitors from different Nations from Time to Time ; and they hereby receive the fullest Conviction of the Sincerity of our Intentions, and be confirmed and established in friendly Sentiments of us, and encouraged to send their Children, &c. ?

I AM fully perswaded from the Acquaintance I have had with them, it will be found, whenever the Trial shall be made, to be very difficult if not impossible, unless the Arm of the Lord should be revealed in an eminent Manner, to cure them of such savage and fordid Practices, as they have been inured to from their Mother's Womb, and form their Minds and Manners to proper Rules of Virtue, Decency and Humanity, while they are daily under the pernicious Influence of their Parents Example, and their many Vices made familiar thereby.

10. I HAVE found by Experience, there may be a thorough and effectual Exercise of Government in such a School, and as severe as shall be necessary, without Opposition from, or Offence taken by, any. And who does not know, that Evils so obstinate as those we may reasonably expect to find common in the Children of Savages, will require that which is severe? Sure I am, they must find such as have better Natures, or something more effectually done to subdue their vicious Inclinations, than most I have been concerned with, if it be not so. And moreover, in such a School, there will be the best Opportunity to know who has such a Genius, and Disposition, as most invite to bestow extraordinary Expence to fit them for special Usefulness.

11. WE have the greatest Security we can have, that when they are educated and fitted for it, they will be employed in that Business. There is no likelihood at all that they will, though ever so well qualified, get into Business, either as School-Masters or Ministers, among the *English*; at least till the Credit of their Nations be raised many Degrees above what it now is, and consequently they can't be employed as will be honorable for them, or in any Business they will be fit for, but among their own Nation. And it may reasonably be supposed, their Compassion towards their "Brethren according to the Flesh" will most naturally incline them to, and determine them

them upon such an Employment as they were fitted and designed for. And besides all this, abundant Experience has taught us, that such a change of Diet, and manner of Living as Missionaries must generally come into, will not consist with the Health of many *Englishmen*. And they will be obliged on that Account to leave the Service, though otherwise well disposed to it. Nor can this Difficulty be avoided at present (certainly not without great Expence.) But there is no great Danger or Difficulty in this Respect as to *Indians*, who will only return to what they were used to from their Mother's Womb.

AND there may also be admitted into this School, promising *English* Youth of pregnant Parts, and who from the best Principles, and by the best Motives, are inclined to devote themselves to that Service ; and who will naturally care for their State.

DIVINE Skill in Things spiritual, pure and fervent Zeal for the Salvation of Souls, shining Examples of Piety and Godliness, by which Pagans will form their first Notions of Religion, rather than from any Thing that shall be said to them, are most necessary Qualifications in a Missionary ; and promise more real Good than is to be expected from many Times the Number who have never "known the Terrors of the Lord," and have no experimental, and therefore no right Understanding of the Nature of Conversion and the Way wherein it is wrought. Such were never un-

der the governing Influence of a real Sense of the Truth, Reality, Greatness and Importance of eternal Things, and therefore will not be likely to treat them suitable to the Nature and eternal Consequences of them, surely they will not naturally do it. And how sad are like to be the Consequences to those who are watching to see whether the Preacher himself does really believe the Things which he speaks.

IN such a School their Studies may be directed with a special View to the Design of their Mission. Several Parts of Learning, which have no great Subserviency to it, and which will consume much Time, may be less pursued, and others most necessary made their chief Study. And they may not only learn the Pagan Languages, but will naturally get an Understanding of their Tempers, and many of their Customs, which must needs be useful to Missionaries. And instead of a delicate Manner of Living, they may by Degrees, as their Health will bear, enure themselves to such a Way of Living as will be most convenient for them to come into when on their Mission.

AND if the one half of the *Indian* Boys thus educated shall prove good and useful Men, there will be no Reason to regret our Toil and Expence for the whole. And if God shall deny his Blessing on our Endeavours, as to the general Design, it may be these particular Youth may reap eternal Advantage by what
we

we do for them ; and if but one in ten does so, we shall have no Cause to think much of the Expence. And if a Blessing be denied to all, “ we shall notwithstanding be unto God a sweet Savour of Christ in them that perish.”

AFTER the Trial I made of this Nature some Years ago, by the Assistance of the Honourable LONDON Commissioners, in the Education of Mr. *Samsou Occom*, one of the *Mohegan* Tribe, who has several Years since been a useful School-Master and successful Preacher of the Gospel to the *Indians* at *Montauk* on *Long-Island*, where he took the Place of the Rev. Mr. *Horton*, Missionary ; and was, under God, instrumental to cure them, in a good Measure, of the Wildness they had been led into by some Exhorters from *New-England*, and in a Judgment of Charity was the Instrument of saving Good to a Number of them. He was several Years ago ordained to the sacred Ministry by the Reverend Presbytery of *Suffolk* County on said Island ; and has done well, so far as I have heard, as a Missionary to the *Oneida* Nation, for two Years past. May God mercifully preserve him, amidst loud Applauses, from falling into the Snare and Condemnation of the Devil !— I say, after seeing the Success of this Attempt, I was more encouraged to hope that such a Method might be very successful.

WITH these Views of the Case, and from such Motives as have been mentioned, above Eight Years ago I wrote to the Reverend

John

John Brainerd, Missionary in *New-Jersey*, desiring him to send me two likely Boys for this Purpose, of the *Deleware* Tribe: He accordingly sent me *John Pumshire* in the 14th, and *Jacob Woolley* in the 11th Years of their Age; they arrived here *December 18th. 1754.* and behaved as well as could be reasonably expected; *Pumshire* made uncommon Proficiency in Writing. They continued with me till they had made considerable Progress in the Latin and Greek Tongues; when *Pumshire* began to decline, and by the Advice of Physicians, I sent him back to his Friends, with Orders, if his Health would allow it, to return with two more of that Nation, whom *Mr. Brainerd* had at my Desire provided for me. *Pumshire* set out on his Journey, *November 14th. 1756.* and got Home, but soon died. And on *April 9th. 1757.* *Joseph Woolley* and *Hezekiah Calvin* came on the Horse which *Pumshire* rode.

THE Decline and Death of this Youth was an instructive Scene to me, and convinced me more fully of the Necessity of special Care respecting their Diet; and that more Exercise was necessary for them, especially at their first coming to a full Table, and with so keen an Appetite, than was ordinarily necessary for *English* Youth. And with the Exercise of such Care, as one who understands the Case, and is willing to take the Trouble of it, may use, I am persuaded there is no more Danger of their Studies being fatal to them, than to
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our own Children. There have been several long Fits of Sickness of one and another in this School, with a nervous Fever, Pleurifies, Dysenterys, &c. but perhaps not more than have been among so large a Number of common labouring People in so long a Time.

SOMETIME after those Boys came, the Affair appearing with an agreeable Aspect, it being then a Time of profound Peace in this Country, I represented the Affair to Colonel *Elisha Williams*, Esq; late Rector of *Yale-College*, and to the Rev'd Messrs *Samuel Moseley* of *Windham*, and *Benjamin Pomeroy* of *Hebron*, and invited them to join me; they readily accepted the Invitation; and a Gentleman learned in the Law supposed there might be such an Incorporation among ourselves as might fully answer our Purpose. And Mr. *Josua Moor*, late of *Mansfield*, deceased, appeared to give a small Tenement in this Place, for the Foundation, Use and Support of a Charity-School, for the Education of *Indian* Youth, &c. But it pleased God to take the good Colonel from an unthankful World soon after the Covenant was made and executed, and thus deprived us of the Benefit of his singular Learning, Piety and Zeal in the Affair. Notwithstanding, a Subscription was soon made of near £.500 lawful Money, towards a Fund for the Support of it at 6 per Cent. But several Gentlemen of the Law, doubting of the Validity and Sufficiency of such an Incorporation; several Steps were taken to obtain
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the Royal Favour of a Charter, but none effectual. The War soon commenced, and the Reports from Day to Day of the Ravages made, and Inhumanities and Butcheries committed by the Savages on all Quarters, raised in the Breasts of great Numbers, a Temper so warm, and so contrary to Charity, that I seldom thought it prudent so much as to mention the Affair. Many advised me to drop it, but it appeared to others so probable to be the very Method which God would own, that I thought better to scrabble along with it, as well as I could, till divine Providence should change the Scene.

THE Prospects, notwithstanding our outward Troubles, seemed to be increasing: Such was the orderly and good Behaviour of the Boys, through the Blessing of God on Instruction and Discipline, that Enemies could find but little or nothing that was true wherewith they might reproach the Design; and those whose Sentiments were friendly, observed with Pleasure the good Effects of our Endeavours: And the Liberalities, especially of Gentlemen of Character, encouraged me more and more to believe it to be of God, and that he designed to succeed and prosper it, to the Glory of his own great Name; and that I ought in Compliance with such Intimations of Providence from Time to Time, proportionably to increase the Number.

I HAVE had two upon my Hands since *December 18th. 1754,* and Four since *April, 1757,*

1757, and Five since *April* 1759, and Seven since *November*, 1760. and Eleven since *August 1st.* 1761, and after this Manner they have encreased as I could obtain those who appeared promising. And for some Time I have had Twenty-five devoted to School as constantly as their Health will allow, and they have all along been so, excepting that in an extraordinary Croud of Business, I have sometimes required their Assistance. But there is no great Advantage, excepting to themselves, to be expected from their Labour, nor enough to compensate the Trouble of instructing them in it, and the Repair of the Mischiefs they will do, while they are ignorant of all the Affairs of Husbandry, and the Use of Tools. The principal Advantage I have ever had in this Respect has been by *David Fowler* and *Joseph Woolley*, and more by *David* than all the rest: These Lads will likely make good Farmers, if they should ever have the Advantage of Experience in it.

THREE of this Number are *English* Youth, one of which is gone for a Time to *New-Jersey* College, for the sake of better Advantage for some Parts of Learning: He has made some Proficiency in the *Mohawk* Tongue: The other two are fitting for the Business of Missionaries. One of the *Indian* Lads is *Jacob Woolley*, who is now in his last Year at *New-Jersey* College, and is a good Scholar; he is here by the Leave and Order of the President, designing to get some Acquaintance with the

Mohawk Tongue. Two others are sent here by the Rev. Mr. *Brainerd*, and are designed for Trades; the one for a Blacksmith (a Trade much wanted among the *Indians*) and is to go to his Apprenticeship as soon as a good Place is ready for him; the other is designed for a Carpenter and Joiner, and is to go to an Apprenticeship as soon as he has learned to read and write. Another of the *Indians* is Son to the Sachem at *Mobegan*, and is Heir-arent; he is somewhat infirm as to his bodily Health: For his Support last Year I have charged nothing more than 10l. lawful Money, granted by the Hon. *London* Commissioners. Several of my Scholars are considerably well accomplished for School Masters, and 7 or 8 will likely be well fitted for Interpreters in a few Years more. And four of this Number are Girls, whom I have hired Women in this Neighbourhood to instruct in all the Arts of good Housewifery, they attending the School one Day in a Week to be instructed in writing, &c. till they shall be fit for an Apprenticeship, to be taught to make Men's and Women's Apparel, &c. in order to accompany these Boys, when they shall have Occasion for such Assistance in the Business of their Mission.* And six of them are

* THIS Part of my Plan seems to be abundantly justified by that which the Rev. Dr. *Colman* of *Boston*, and the Rev. Mr. *Sergeant* of *Stockbridge*, have wrote upon this Head. See Mr. *Sergeant's* Letter to the Doctor, printed at *Boston* 1743: Page 15 The Doctor writes thus:—"Another thing suggested by " Mr. *Sergeant*, and a most wise and necessary one in the present " Case

are *Mohawks*, obtained pursuant and according to the Direction of the Honorable General Assembly of the Province of the *Massachusetts-Bay*, and are learning to speak, write, and read *English* : And the most of them make good Proficiency therein.

I HAVE, by the good Providence of God, been favoured with religious, faithful and learned Masters, in general, from the first setting up of this School, at the Expence of about £. 56 lawful Money per Annum, i. e. £. 3 per Month, with their Board, and all Accommodations, and a Horse kept or provided when needed ; which I suppose can't be esteemed less than the Sum which I mention : And if this seems to any to be large, I have only this to say, that I could not have the Choice of Masters at less Expence. But

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“ Case is—his taking in Girls as well as Boys, if Providence
 “ succeed the Design, and a Fund sufficient to carry it on can
 “ be procured :—I must needs add on this Head, that this
 “ Proposal is a Matter of absolute Necessity, wherein we are not
 “ left at Liberty, either as Men or Chrillians ; for there cannot
 “ be a Propagation of Religion among any People, without an
 “ equal Regard to both Sexes ; not only because Females are
 “ alike precious Souls, form'd for God and Religion as much as
 “ the Males ; but also because the Care for the Souls of Chil-
 “ dren in Families, and more especially in those of low Degree,
 “ lies chiefly upon the Mothers for the first 7 or 8 Years :
 “ Which is an Observation or Remark which I had the Honour
 “ to make unto my dear and honoured ancient Friend, *Henry*
 “ *Newman*, Esq; Secretary to the Hon. and Rev. Society for
 “ promoting Christian Knowledge ; which when he had com-
 “ municated to them they put into Print, and sent it to the
 “ Directors of the 1764 Schools ; (if I have not miscounted)
 “ that so a greater Proportion of Girls might be taken into them
 “ to receive a religious Education for the sake of their Posterity,
 “ and therein for the more effectual answering the very End of
 “ their Charity Schools.” —

the Expence for Tuition will likely be saved for some Time, by the Generosity of a young Gentleman, who proposes to keep it *gratis* a few Months.

THE Method of conducting this School has been, and is designed to be after this Manner, viz. they are obliged to be clean, and decently dressed, and be ready to attend Prayers, before Sun-rise in the Fall and Winter, and at 6 o'Clock in the Summer. A Portion of Scripture is read by several of the Seniors of them: And those who are able answer a Question in the *Assembly's Catechism*, and have some Questions asked them upon it, and an Answer expounded to them. After Prayers, and a short Time for their Diversion, the School begins with Prayer about 9, and ends at 12, and again at 2, and ends at 5 o' Clock with Prayer. Evening Prayer is attended before the Day-light is gone. Afterwards they apply to their Studies, &c. They attend the publick Worship, and have a Pew devoted to their Use, in the House of God. On Lord's-Day Morning, between and after the Meetings, the Master, or some one whom they will submit to, is with them, inspects their Behaviour, hears them read, catechises them, discourses to them, &c. And once or twice a Week they hear a Discourse calculated to their Capacities upon the most important and interesting Subjects. And in general they are orderly and governable: They appear to be as perfectly easy and contented with

with their Situation and Employment as any at a Father's House. I scarcely hear a Word of their going Home, so much as for a Visit, for Years together, except it be when they first come.

AND the Success of Endeavours hitherto, the general Approbation of great and good Men, and the Testimonies many have given of it, by their seasonable Liberality towards it's Support, have seem'd to me such evident Tokens of a Divine Hand in Favour of it, and so plain Intimations of the Divine Will concerning it, that I have, as I said before, thought it Duty, notwithstanding all Discouragements, to pursue the Design, and endeavour to keep Pace with the Providences of God in Favour of it as to their Number, and trust in Him, " whose the Earth is, and the Fulness thereof, " for further Supplies. And I have hop'd this would be esteem'd sufficient to clear me of the Imputation of Presumption and Rashness in risquing my own private Interest, as I have done.

THE Honourable LONDON Commissioners hearing of the Design, enquir'd into it, and encouraged it by an Allowance of 12l. lawful Money, by their Vote *November 12. 1756.* And again in the Year 1758 they allowed me 20l.—and in *November 4th, 1760,* granted me an annual Allowance of 20l. for my Assistance—and in *October 8th, 1761,* they granted me 12l. towards the Support of *Isaiab Uncas,* Son of the Sachem of *Mohegan,* and

10l. more for his Support the following Year. In *October* 1756, I received a Legacy of fifty-nine Dollars of Mrs. *Ann Bingham* of *Windham*. In *July* 1761, I received a generous Donation of Fifty Pounds Sterling from the Right Hon. WILLIAM, Marquis of *Lothian*. And in *Nov.* 1761, a Donation of 25l. Sterl. from Mr. *Hardy* of *London*—and in *May* 1762, a second Donation of 50l. Sterl. from that most Honorable and noble Lord, the Marquis of *Lothian*; and at the same Time 20l. Sterl. from Mr. *Samuel Savage*, Merchant in *London*: And a Collection of Ten Guineas from the Rev. Dr. *A. Giffords* in *London*: And 10l. Sterl. more from a Lady in *London*, unknown, which is still in the Hands of a Friend, and to be remitted with some additional Advantage, and to be accounted for when received. And also for 7 Years past I have, one Year with another, received about 11l. lawful Money Annually, Interest of Subscriptions. And in my Journey to *Portsmouth* last *June*, I received in private Donations 66l. 17s. 7d. 1-4th. lawful Money. I also received for the Use of this School, a Bell of about 80lb. weight, from a Gentleman in *London*. In *November* 1761, the Great and General Court or Assembly of the Province of *Massachusetts-Bay*, voted, That I should be allowed to take under my Care six Children of the *Six Nations*, for Education, Clothing and Boarding, and be allowed for that Purpose, for each of said Children, 12l. per Annum for one Year, which Boys I have obtained, and they have been for some Time in this School.

THE Honourable SCOTCH Commissioners in and near *Boston*, understanding and approving of the Design of sending for *Indian* Children of remote Tribes, to be educated here, were the first Body, or Society, who have led the Way in making an Attempt for that Purpose. Which because of the Newness and remarkable Success of it, and because it may encourage such a Design in time to come, I suppose it may not be disagreeable, if I am a little particular in my Account of it: While I was in *Boston* they passed a Vote to this purpose, *May 7, 1761*, "That the Reverend Mr. *Wheelock* of *Lebanon* be desired, to fit out *David Fowler*; an *Indian* Youth, to accompany Mr. *Sampson Occom*, going on a Mission to the *Oneidas*, that said *David* be supported on said Mission for a Term not exceeding 4 Months; and that he endeavour on his Return to bring with him a Number of *Indian* Boys, not exceeding three, to be put under Mr. *Wheelock's* Care and Instruction, and that 20*l.* be put into Mr. *Wheelock's* Hands to carry this Design into Execution; and that when said Sum shall be expended, he advise the Treasurer of it, and send his Accounts for Allowance."

PURSUANT to this Vote I cloathed and furnished said *David* with Horse and Money, for his long Tour into the Wilderness, which he set out on *June 10th*, in Company with Mr. *Occom*, by the Way of *New-York*; in which Journey he rode above a thousand Miles, and by the Advice, Direction and Assistance of

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Sir WILLIAM JOHNSON, obtained three Boys of the *Mohawk* Nation, who were willing to leave their Friends and Country and come among Strangers of another Language, and quite another Manner of Living, and where, perhaps, no one of their Nation then living had ever been ; and among a People of whom their Nation have been of a long Time inclined to entertain Jealousies. Their Names were *Joseph*, *Negyes*, and *Center*. They arrived here *August* 1st, 1761, but had so much Caution in the extraordinary Enterprize, that they brought each of them an Horse from their own Country. Two of them were but little better than naked, and could not speak a Word of *English*. The other being of a Family of Distinction among them, was considerably clothed, *Indian-fashion*, and could speak a few Words of *English*. They let me know, as soon as I could understand them, that Sir WM. JOHNSON had told them they should return and visit their Friends in the Fall of the Year. I took speedy Care to *cleanse* and cloath them. They many Ways discovered some Jealousies respecting the Design of their coming ; but by Acquaintance and Freedom with other *Indians* in the School, and by constant Care for them and Kindness to them, those Jealousies seemed in a little Time to wear away, and they appeared to feel and enjoy themselves as though they had been at home in a Father's House. Daily Care was exercised for them, and particular
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Caution that they might in no Instance appear to be, thro' Disrespect, distinguished from any in the School. Such Distinction, or any thing which they apprehend to be so, I find will at once occasion Jealousies and Disaffection. And this seems to be agreeable to a settled Principle among themselves, (according to which they are wont to treat their Captives) viz. that those who take the Patronage of Children, not their own, shall treat them in all respects as their own.

Center's Countenance, as I thought when he came, discovered that he was not in Health. My Suspensions increased, and the Issue proved they were not groundless. He continued with me till the Fall, when the Physician I employed advised me, that his Disorders threatned his Life, and prevailed to such a Degree that he looked upon him to be incurable, and that he judged it best to send him back to his Friends, and that soon, or it would be too late to send him at all; and according to this Advice I sent him away with *Negyes*, having furnished them with Money for their Journey into the *Mohawk* Country, on the 23d Day of *October*. *Joseph* tarried longer to accompany young *Kirtland*, who was learning the *Mohawk* Language of him, and whom I sent into that Country to obtain six Boys of those Nations, to partake of the Benefit of Sir PETER WARREN's Legacy, according to the Instructions of the General Assembly of the Province of *Massachusetts-Bay*, before mentioned.

Center reached home, but died soon after. *Negyés*, I hear, was captivated by a young Female and married. Mr. *Kirtland* and *Joseph* set out for the *Mohawk* Country November 4th, and returned November 27th, and brought two *Mohawk* Lads with them, viz. *Moses* and *Johannes*, by whom Sir WM. JOHNSON informed me that he expected to be able to fend the Rest when they came in from hunting. I informed the Hon. Commissioners of the State of the Case, and by a Letter from the Reverend Dr. CHAUNCY, Chairman of their Committee, in the Name of the rest, was desired to let them have in their Pay and under their Direction these two who came last with *Joseph*, which I consented to, provided they would remit the necessary Charges which I had been at in procuring and cloathing them, and give me as I afterwards charged them for their Support and Tuition, upon which Conditions they took them. I immediately sent to Sir WM. JOHNSON for other six to partake of Sir PETER WARREN's Legacy. These three, viz. *Joseph*, *Moses* and *Johannes*, continued with me in the Pay of the Commissioners till May 27, 1762, when I offered said Committee my Accompt, the whole Amount of which, that is, for cloathing and furnishing *David* with Horse and Money for his Support in his long Journey of several Months, the Expence of the Boy's Journey home above 200 Miles. The Expence of *Kirtland's* Journey (excepting his Horse) into that Country to bring down *Moses* and *Johannes*. The
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pasturing the Horses of the first three the time they continued here, in a dry and difficult Season ; the cloathing all five, and repairing their Cloathing the whole Time they tarried ; the Boarding and Schooling them, finding Washing, Lodging, Firewood, Candles, Books, Paper, &c. I say, the Amount of the Expence for the Five and in the whole Affair for near twelve Months, Errors excepted, was but just 58l. 17s. 7d. 1-4th. Sterling. But in this Accompt I charged nothing for several expensive Journeys in this Government, taken by myself, and another preparatory and necessary to the Design of *David's* Mission, nor for any Labour, Care or Pains of my own therein from first to last—For their Board, Washing and Lodging but 5s. per Week ; the lowest common Price in these Parts was 6s. L. M. What Cloathing, &c. they had of me, I charged at the lowest Cash-price, and what I got for them of our Traders, Shoemakers, Taylors, &c. I charged just as they charged me, without any Advance in one Instance. I charged nothing for extraordinary Trouble and Care for *Center*, in his declining State ; nor did the Physician charge for what he did for him. And there were other Provisions made to prevent Expence of Money in their Journeyings more than is common, for which there was nothing charged, by all which the Accompt was somewhat less than it would otherwise have been—But then on the other Hand it may be considered,

1. THAT Provisions of all Sorts were then, and still are, at an higher Price than ever before in these Parts, occasioned by the preceding Wars and extreme Drought. When they are reduced to their usual Price, the Expence of educating *Indian* Youth will be much less.

2. THE Circumstances of this Undertaking were extraordinary, and the necessary Expences of it were consequently so, and such as there may never be such Occasion for again. This was the opening a Door which never had been opened for such a Purpose to these Nations; and it was thought by many who knew their great Fondness for their Children, that it could not be soon accomplished, i. e. to make either Parents or Children willing to comply with an Invitation to come such a vast Length, and under such Circumstances as have been mentioned. But the Report of *David* confirmed by the Boys on their Return, has given such Conviction of the Sincerity and Kindness of our Intentions towards them, as has removed all Objections. And nothing more is now necessary to our obtaining as many well-chosen Boys and Girls as we please, but to employ some faithful Missionary among them for that Purpose.

I HAVE been the more particular in this Account, because I would remove the unreasonable Prejudices raised against this Method, by partial and unfair Accounts, and a Cry of enormous Expences, &c. And to let the World know there is nothing in it worthy

to be objected by one who is in earnest to accomplish this great and important Design.

WHAT I have done for this School since its Beginning, in many expenfive Journies ; (for none of which have I ever charged any Thing at all) ; in constant Care for their Health, in Endeavours to cure their savage Disposition, and form their Minds and Manners to right Rules of Virtue and Religion, in extraordinary Care and Trouble for several of them in Sickness, in Expences by Company, not only of *English* but *Indians* at my House, occasioned thereby ; and incidental Charges in many Instances, none are able justly to estimate, or likely so much as to think of many of them, but one who is intimately acquainted with the Business : In Consideration for which I have had the Assistance of several of them a few Times in an extraordinary Croud of Business ; and of late some Advantage by the School to two of my own Children. Which Reward I suppose impartial Judges will not think to bear a very considerable Proportion to these Expences which are not charged, and which in my Judgment is not the one Tenth Part of them.

MR. MOOR'S Grant contains about two Acres of Pasturing, a small House and Shop ; for the Use of which from the first I have received about £. 4 lawful Money, clear of the Charge of Repairing, which is not equal to the Money I have paid to Physicians which is not charged,

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I HAVE professed to have no View to making an Estate by this Affair: What the Singleness and Uprightness of my Heart has been before GOD, he knows; and also how greatly I stand in need of his Pardon.

My Accompt with the School has been charged after the following Manner, viz. For the whole Expence of Cloathing, Boarding and Tutoring the Boys from *December* 18th. 1754, to *November* 26th. 1760. at the Rate of $\text{£. } 16$ lawful Money per Annum, for each; but when their Number was so increased I found it necessary to come nearer to the true Value of it, and have since used greater Exactness; but have never charged higher than at the lowest Money Price for what they have had of me, and for what I have bought for them of our Traders, Shoemakers, Taylors, &c. I have charged just what I have given, and no more. I have charged for their Tuition, as for *English* Scholars, i. e. for Latin Scholars, and such as were savage and needed much Care and Instruction, at $2\text{ s. L.M. per Week}$, or $\text{£. } 4\ 10\text{ s. per Annum}$; and for others proportionably. The whole School, one Year with another, has not quite cleared my Expence for the Master. Last Year it did a little more; and since the 27th of *May* last, it has over-done my Expence for the Master $15\text{ s. } 8\text{ d.}$ besides the Tuition of the Girls. I have charged for the Girls but 4 d. per Week , i. e. for one Day's Schooling and Dinner; and the whole
Expence

Expence for their Education will be but little more than their Cloathing.

THE total Amount of all my Disbursements in this whole Affair, for near Eight Years, that is, since *December* 18. 1754, to *November* 27. 1762, charged in the Manner, and after the Rate before-mentioned, is, (Errors excepted) £. 566 2s. 5d. Sterling.—And the total Amount of all the Donations before-mentioned, together with smaller ones, which I suppose needless to mention particularly, received within the said Term, is, (Errors excepted) £. 509 2s. 5d. Sterling.

AND as this School was set up when there was no Scheme devised, or Plan laid, which this could be in Opposition to; so it is not continued in Opposition to any other Measures which are proposed or pursued by others.

AND, blessed be GOD that he has put it into the Hearts of a Number of Gentlemen of Ability in and near BOSTON, to contribute so liberally towards the Furtherance of the general Design. And is it not a Pity that Christians of all Denominations should not unite their utmost Endeavours for the Accomplishment of it; and especially now while the Door is so widely opened for it? And what a Pity is it that any Time should be lost? And how exceeding mean, and infinitely beneath those noble Sentiments, and that generous Love to the Souls of Men, and to our KING and Country, which true Religion inspires, will it be to fall into Parties; and on Account of differing Opinions respecting the
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most probable Methods for accomplishing the End, to obstruct and hinder one another therein? There is enough for all to do; and the Affair is of so great Importance, that it calls for the Trial of every Method that has the least Probability of Success; and different Methods may greatly subserve and assist one another.

WE can none of us boast such Perfection of Understanding and Skill in the Affair as to set up safely for Infallibility. Many Attempts have been made by wise and good Men; and the Issue has taught them their Want of that Knowledge which is got by Experience; and that their pious Labour and Expence had been in a great Measure lost for want of it.

AND I would take this Opportunity to express my Gratitude for those generous Benefactions whereby this Infant Institution has been hitherto supported; and I hope through the Blessing of GOD upon our our Endeavours, those pious Benefactors will have Occasion for the most easy and comfortable Reflections, as having made an Offering acceptable to GOD, and bestowed it well for the Advancement of the Kingdom, and Glory of the great REDEEMER: And that the Blessing of many of our *American* Heathens, who shall in the present and succeeding Generations, reap the Benefit thereof, may come upon them: And that others understanding that this School stills lives, under GOD, upon the Charity of good Men, will be moved to open their Hands to minister further, and necessary Supplies for it.

HEBRON, December 31. 1762.

To the PRINTERS.

WE having been informed that the Rev'd Eleazar Wheelock of Lebanon has lately prepared and sent to your Press, A Narrative of the INDIAN Charity School under his Care ; and being willing to contribute to the Furtherance of that truly noble and charitable Undertaking, which, though new and untried before he entered upon it, appears to us to have the greatest Probability of Success, and to afford the most encouraging Prospect of spreading the Gospel far and wide among our American Pagans, of any Method that has yet been attempted: And we can't but hope that a recommendatory Letter, which was some Time since sent to a private Friend, signed by a Number of neighbouring Ministers, may serve to satisfy the World, That the charitable Design which that Gentleman is pursuing, is, in the Judgment of his Neighbours, who are well acquainted with him, and with the Affair of his School, neither selfish, nor enthusiastic ; nor the Plan proposed so expensive, as may be any reasonable Objection against making a thorough Trial thereof : And we having consulted several of the Subscribers who join with us (as we believe all wou'd do if they had Opportunity for it) in desiring

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that said Letter might be published at the End of said Narrative ; that so far as the Credit and Reputation of the Clergy in this Neighbourhood will influence thereto, all Prejudices may be removed from the Minds of Christians of every Denomination, and all be excited to unite their Endeavours according to their Ability to encourage and promote so noble and important an Undertaking : Wherefore please to give said Letter (a Copy whereof you will receive with this) a Place at the Close of said Narrative, and you will oblige

Your's to serve,

Benjamin Pomroy,

Elijah Lothrop,

Nathaniel Whitaker.





COPY of the LETTER.

CHELSEA, in *Norwich*, July 10. 1762.

S I R,

WE Ministers of the Gospel, and Pastors of Churches hereafter mentioned with our Names, having for a Number of Years past heard of; or seen with Pleasure, the Zeal, Courage and firm Resolution of the Reverend ELEAZAR WHEELOCK of *Lebanon*, to prosecute to Effect a Design of spreading the Gospel among the Natives in the Wilds of our *America*, and especially his Perseverance in it, amidst the many peculiar Discouragements he had to encounter during the late Years of the War here, and upon a Plan which appears to us to have the greatest Probability of Success, viz. by the Mission of their own Sons. And as we are verily perswaded, that the Smiles of divine Providence upon his School, and the Success of his Endeavours hitherto, justly may and ought to encourage him and all, to believe it to be of GOD, and that which he will own and succeed for the Glory of his own great Name in the Enlargement of the Kingdom of our divine Redeemer, as well as for the great Benefit of the Crown of *Great-Britain*, and especially of his Majesty's Dominions

minions in *America* ; so we apprehend, that the present Openings in Providence ought to invite Christians of every Denomination to unite their Endeavours, and lend a helping Hand in carrying on the charitable Design ; and we are heartily sorry if Party Spirit and Party Differences shall at all obstruct the Progress of it, or the old Leaven in this Land ferment upon this Occasion, and give a watchful Adversary Opportunity so to turn the Course of Endeavours into another Channel, as to defeat the Design of spreading the Gospel among the Heathen.

To prevent which, and encourage Unanimity and Zeal in prosecuting the Design, we look upon it our Duty as Christians, and especially as Ministers of the Gospel, to give our Testimony, That, as we verily believe, a disinterested Regard to the Advancement of the Redeemer's Kingdom, and the Good of his Majesty's Dominions in *America* were the governing Motives which at first induced the Reverend Mr. WHEELOCK to enter upon the great Affair, and to risque his own private Interest as he has done since in carrying it on ; so we esteem his Plan to be good, his Measures prudently and well-concerted, his Endowments peculiar, his Zeal fervent, his Endeavours indefatigable for the accomplishing this Design ; and we know no Man like-minded who will naturally care for their State. May God prolong his Life, and make him extensively useful in the Kingdom of CHRIST!

WE

WE have also some of us at his Desire examined his Accounts, and find that besides giving in all his own Labour and Trouble in the Affair, he has charged for the Support, Schooling, &c. of the Youth, at the lowest Rate it could be done for, as the Price has been and still is among us; and we apprehend the generous Donations already made, has been, and we are confident will be laid out in the most prudent Manner, and with the best Advice for the Furtherance of the important Design. And we pray God abundantly to reward the Liberality of any upon this Occasion; and we hope the Generosity, especially of Persons of Distinction and Note, will be a happy Lead and Inducement to still greater Liberalities, and that in Consequence thereof the wide extended Wilderness of *America*, will blossom as the Rose, Habitations of Cruelty become Dwelling-Places of Righteousness, and the Blessing of Thousands ready to perish come upon all those whose Love to Christ, and Charity to them, has been shown upon this Occasion, which is the hearty Prayer of,

SIR,

Your sincere Friends

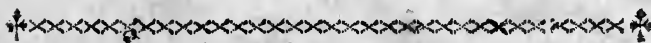
and humble Servants,

Ebenezer Rosseter,	{	<i>Pastor of the 1st Church</i>
		<i>in Stonington.</i>
Joseph Fish,	{	<i>Pastor of the 2d Church</i>
		<i>in Stonington.</i>
		Nathaniel

Nathaniel Whitaker,	<i>Pastor of the Church at Chelsea, in Norwich.</i>
Benjamin Pomroy,	<i>Pastor of the 1st Church in Hebron.</i>
Elijah Lothrop,	<i>Pastor of the Church of Gilead, in Hebron.</i>
Nathaniel Eells,	<i>Pastor of a Church in Stonington.</i>
Mather Byles,	<i>Pastor of the 1st Church in New-London.</i>
Jonathan Barber,	<i>Pastor of a Church in Groton.</i>
Matt Graves,	<i>Missionary at New-London.</i>
Peter Powers,	<i>Pastor of the Church at Newent, in Norwich.</i>
Daniel Kirtland,	<i>former Pastor of the Ch. at Newent, in Norwich.</i>
Asher Rossiter,	<i>Pastor of the 1st Church in Preston.</i>
Jabez Wight,	<i>Pastor of the 4th Church in Norwich.</i>
David Jewett,	<i>Pastor of the 2d Church in New-London.</i>
Benjamin Throop,	<i>Pastor of a Church in Norwich.</i>
Samuel Mofely,	<i>Pastor of a Church in Windham.</i>
Stephen White,	<i>Pastor of a Church in Windham.</i>
Richard Salter,	<i>Pastor of a Church in Mansfield.</i>

Timothy Allen,	{	<i>Pastor of the Church in Ashford.</i>
Ephraim Little,	{	<i>Pastor of the 1st Church in Colchester.</i>
Hobart Estabrook,	{	<i>Pastor of a Church in East-Haddam.</i>
Joseph Fowler,	{	<i>Pastor of a Church in East-Haddam.</i>
Benjamin Boardman,	{	<i>Pastor of the 4th Ch. of Christ in Middletown.</i>
John Norton,	{	<i>Pastor of the 6th Ch. of Christ in Middletown.</i>
Benjamin Dunning,	{	<i>Pastor of a Ch. of Christ in Marlborough.</i>

N. B. The Names of the Subscribers stand in the same Order in which they subscribed, and not according to Seniority ; and it is hoped any Inaccuracies observable in the Draught will be excused, at least not charged upon more than one of the Number, inasmuch as they signed separately, not having the Advantage of a Convention for that Purpose.



THE END.



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A

Continuation

OF THE

NARRATIVE

Of the State, &c. of the

Indian Charity-School,

At LEBANON, in Connecticut;

From *Nov.* 27th, 1762, to *Sept.* 3d, 1765.

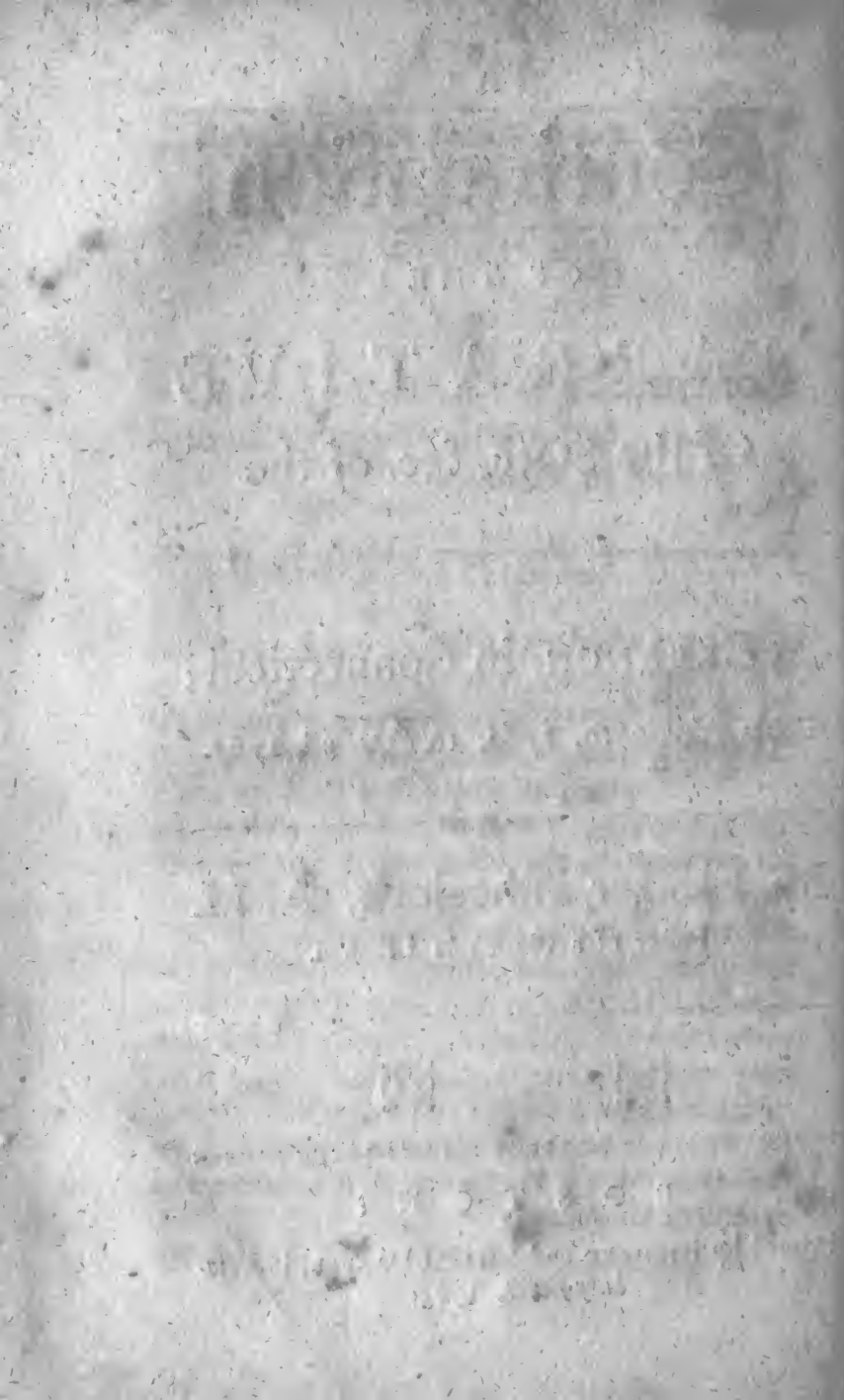
By Eleazar Wheelock, A. M.

Pastor of a Church in Lebanon.



B O S T O N :


Printed by RICHARD and SAMUEL DRAPER, in *New-
bury-street*, 1765.





A

Continuation of the NARRATIVE, &c. of the *Indian* Charity-School in *Lebanon*.

 NARRATIVE of this School was published in the Year 1763. In which may be seen the original Design, Rise, and Progress of it from its Beginning to *Nov. 27th*, 1762; together with the Grounds and Reasons for prosecuting the Plan which has hitherto been pursued; and which, by the Smiles of Heaven, has been remarkably succeeded. The following Pages are designed to exhibit to the Reader, the State of said School from the above Date to *September 3d*, 1765; by which may appear to the impartial and candid Reader, the singular Smiles of Divine Providence, by which it has been hitherto supported, and the encouraging Prospects of its future and extensive Usefulness.

A 2

August

August 1st, 1762, Mr. *James Lesley* began to teach this School. And by the generous Donation of his painful Labours for almost 9 Months ; and of the Reverend Mr. *Charles Jeffry Smith* for about 3 Months ; and about 6 Weeks of another young Gentleman, (who chuses to be nameless ;) it was kept in the best Manner from the above mentioned Date 'til *September 17th, 1763*, free from any other Cost for Tuition, than the Masters Board, and a few Months Horse-keeping. And the whole of my Disbursements from *November 27th, 1762*, to *November 27th, 1763*, (including part of Mr. *Kirtland's* Support at College ; and the fitting out and Support of *Samuel Ashpo* in his short Mission of about six Weeks to *Feningo*, from whence he was obliged to retreat, on account of the Rupture of the Nations round about, with the *English*, after preaching to them 10 Days) I say, the whole Amount, charged, at the Rates I mentioned in my former Narrative, is, in sterling Money,

	£.	s.	d.
	272	14	11½
The Ballance of my former Account was	57	0	0

£. 329 14 11½

[In this Time the Number of the Charity Scholars was generally 23.]

What Tuition was charged before Mr. *Lesley's* generous Intentions were known, has since been taken off the Account.

Donations

Donations received between *Nov.* 27th, 1762 and *Nov.* 27, 1763, are as follow : Sterling.

		£. s. d.
From the Honorable General Assembly of the Province of the <i>Massachusetts-Bay</i> , 75l. 12s. L. M. is	}	56 14 0
From the Honorable General Assembly of the Province of <i>New Hampshire</i> , 50l. Sterl. Advance 2l. 10. per Ct.	}	51 5 0
From the Hon. <i>London</i> Commissioners in <i>Boston</i> , 10l. Lawful Money, is	}	7 10 0
From Mr. <i>John Smith</i> , Merchant, in <i>Boston</i> ,		20 0 0
From Mr. <i>William Dickson</i> of <i>Edinburgh</i> ,		5 0 0
From a Lady, in <i>England</i> , unknown, 10l. Sterling with additional Advantage, mentioned in my former Narrative	}	14 0 0
Private Donations in my Journey to <i>Portsmouth</i> , (the most of which were of the Congregation under the Rev. Mr. <i>Parsons</i> in <i>Newbury</i>) 59l. 7s. 4d.	}	44 10 6
Private Donations from several Quarters		25 12 3
Interest of Subscriptions 10l. 19s. 8½ is		8 4 9½
		£. 232 16 6½

To which add,

1l. 13s. 4d. lawful Money for <i>Isaiab Uncaus's</i> Support from <i>September</i> 26th, to <i>Novemb.</i> 26, 1762, not reckoned in former Account, is	}	1 5 0
An Error in former Account		10 0 0
Advance on 79 l. 10. Sterling, suppose 8l. per Cent. not reckoned in former Account	}	6 7 2
		£. 250 8 8½
Ballance referred to Account in the next Page		79 6 3
		£. 329 14 11½

Received also a valuable Collection of Books from an Honorable Society in *London*, for promoting religious Knowledge among the Poor.

The

	Sterling.		
	£.	s.	d.
The Ballance of my Account } with the School, <i>Nov.</i> 27th, } 1763, agreeable to the fore- } going - - - - - }	79	6	3

Disbursements for the School } from <i>November</i> 27th, 1763, } to <i>November</i> 27th, 1764. (in- } cluding Expences of fitting } out <i>David Fowler</i> to accom- } pany Mr. <i>Occom</i> in his Mis- } sion ; also the fitting out } and supplying of <i>Joseph Wool-</i> } <i>ley</i> to accompany Mr. <i>Kirt-</i> } <i>land</i> into the <i>Indian</i> Country, } and tarry through the Win- } ter at <i>Onohokwage</i> ; also part } of Mr. <i>Kirtland's</i> College Ex- } pences - - - - - }	}	291	14	4½
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(In this Time the Number of Charity Scho-
lars was generally 23.)

£. 371 0 7½

Donations

Donations received between *November 27th, 1763, and November 27th, 1764*, are as follow.

	Sterling.		
	£.	s.	d.
From the Honorable General Assembly of the Province of the <i>Massachusetts-Bay</i> , 108l.—lawful Money. - - - is	81	0	0
From the Honorable <i>London Commissioners</i> in <i>Boston</i> , 20l.—lawful Money - - - is	15	0	0
From the Presbyterian Congregation in <i>New-York</i> , a Collection of 120l. <i>New-York Currency</i> - is	67	10	0
From one of the Friends who chuses to be nameless, 100 Dollars - - - -	22	10	0
From Dr. <i>Redman</i> of <i>Philadelphia</i> , 24 Dollars	5	8	0
From unknown Persons in <i>Newbury</i> , 34l. 16s. 10d. L. M. - - - - is	26	2	7½
Private Donations, &c. from several Quarters -	35	3	6½
Interest of Subscriptions, 7l. 8s. 5½ L. M. is	5	11	4
	<hr/>		
	258	5	6¼

To which add,

What I have received for Tuition more than what I have paid to Schoolmasters. - - -	2	1	0¼
Ballance referred to Account in the next Page -	110	14	0½
	<hr/>		
	371	0	7½

Benefactions for Mr. *Kirtland*, through my Hands, are included in the above private Donations. But of that which was given immediately to him, in his Journey to *Boston*, previous to his Mission, no Account is made.

Received also in *June 1764*, a neat Pair of Globes, and a valuable Collection of Books, from the Rev. Dr. *Andrew Gifford* of *London*. And, at the same Time, a valuable Collection of Books from the Rev. *John Erskine* and Mr. *William Dickinson*, of *Edinburgh*, and an honorable Society in *Edinburgh* for promoting religious Knowledge among the Poor.

The

	Sterling.
	£. s. d.
The Ballance of the foregoing Account, <i>Novemb.</i> 27th, 1764.	110 14 0 $\frac{1}{2}$
Disbursements for the School from <i>Nov.</i> 27, 1764, to <i>May</i> 27, 1765, including Cloathing bought for the Missionaries and Schoolmasters, preparatory to their being sent forth into the <i>Indian</i> Country	254 5 0 $\frac{1}{4}$
[In this Time the Number of Charity Scholars was 26]	364 19 0 $\frac{3}{4}$

March 12th, 1765, the Board of Correspondents met to examine Mr. *Titus Smith* and Mr. *Theophilus Chamberlain*, of their Qualifications for Missionaries ; and approved them. And also examined and approved *David Fowler*, a *Montauk* Indian, and *Joseph Woolley* and *Hezekiah Calvin*, *Delawares*, for Schoolmasters among the Indians. They also examined *Jacob Fowler*, a *Montauk*, *Moses*, *Johannes*, *Abraham Primus*, *Abraham Secundus*, and *Peter*, *Mohawks* ; and approved them as well accomplished for Schoolmasters, excepting their Want of Age ; and therefore appointed them to serve in the Capacity of Ushers, under the Direction and Conduct of the Missionaries.

The Missionaries were ordained *April* 24th—at which Time we had not one Penny in Stock to support the great Charge of executing the Plan we had laid, as may appear by the Account connected herewith : nor any where to look or depend for the same, but upon him who disposes the Hearts of Men as he pleases, to accomplish his own Designs. The Missionaries and Schoolmasters were clothed, and furnished with four Horses, Furniture, &c. &c. with all convenient Speed ; and had no Occasion to wait one Day to be furnished with a present Supply of Money for the Support of their several Missions ; and all set out, viz. *David Fowler* on the 29th of *April*—Messieurs *Smith* and *Chamberlain* on the 19th of *June*—and, on the 25th of the same, the Rest of the Schoolmasters followed them (excepting *Jacob Fowler* who was detained with a View, if God should open a Door for it, to accompany an English Youth to a yet more remote Tribe, to learn their Language, and fit for a Mission among them) and carried with them some present Supply for Mr. *Kirtland*.

This Board of Correspondents in the Colony of *Connecticut*, commissioned for Indian Affairs by the honorable Society in *Scotland* for propagating Christian Knowledge, was formed *July* 4th, 1764.

Donations

Donations received between *Nov. 27th, 1764,*
and *May 27th, 1765,* are as follow :

Sterling.

Collected by the Rev. Mr. Whitaker, and my
Son Radulphus, in their Journey to Portf-
mouth, about the Beginning of Dec. 1764.

From the Honorable General Assembly of the Province of the <i>Massachusetts- Bay</i> , 36l.—lawful Money, - - is	} 27 0 0
From the Honorable <i>London</i> Commis- sioners in <i>Boston</i> ; 10l.—L. M. - is	} 7 10 0
Public Collection at <i>Concord</i> , 8l. 14 s	6 10 6
Public Collection at <i>Newbury</i> , 23l. 10s. 8d. L M - - - is	} 17 13 0
Public and private Collections at <i>Portf- mouth</i> , 36l. 2s. 3d. - - - is	} 27 1 8 $\frac{1}{4}$
Sundry Articles of Cloathing, &c. from sundry charitably disposed Persons in <i>Newbury</i> , amounting to 4l. 0s. 2 $\frac{1}{2}$, L M. of which no Charge has been made to the School - - -	} 0 0 0
From Messieurs <i>Jonathan Williams</i> and <i>Samuel Austin</i> , of <i>Boston</i> - - - -	} 9 3 9
From Mr. <i>William Dickson</i> , of <i>Edinburgh</i> -	20 0 0
From Mr. <i>Walter Scot</i> , of <i>Edinburgh</i> , a Legacy of	5 0 0
From <i>Benjamin Pemberton</i> , Esq; of <i>Roxbury</i> -	10 0 0
From the Hon. <i>Robert Hooper</i> , Esq; of <i>Marblehead</i>	9 0 0
Private Donations from several Quarters - -	6 18 4 $\frac{3}{4}$
Interest of Subscriptions 3l. 19s. lawful Money, is	2 19 3

To which add,

Several Articles of the Goods received from <i>New- bury</i> , which were not needed for the School, I have disposed of - - - -	} 4 9 3 $\frac{1}{4}$
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Balance referred to Account in the next Page -	153 5 10 $\frac{3}{4}$
	211 13 2

£. 364 19 0 $\frac{3}{4}$

B

May

	Sterling.
	£. s. d.
<i>May</i> 27th, 1765. Then due to me from the School agreeable to the foregoing Account -	} 211 13 2
Disbursements for the School from <i>May</i> 27th to <i>September</i> 3d, 1765, including the fitting out of the Missionaries and Schoolmasters with Money, Horses, Saddles, &c. and paying Part of Mr. Chamberlain's Debts at College, and Money for the Relief of Mr. Occom, and to support his short Mission to the <i>Six Nations</i> this Summer.	} 254 7 9½
466 0 11¼	
<i>September</i> 3d, 1765. Ballance due at this Time from me to the School, Errors and Omissions excepted	} 30 12 0
£. 496 12 11¼	

And as these Accounts may likely go where Gentlemen will likely be in no Capacity to judge of the Reasonableness of the Charges I have made therein, I thought it might therefore be satisfactory to have them examined, and the Reasonableness of them certified by Gentlemen of most public and established Characters among us; and accordingly have submitted them to three of the Honorable His Majesty's Council in this Vicinity for that Purpose; whose Certificate is as follows:

“ CONNECTICUT—*Lebanon*, 6th *September*, 1765.

“ THESE certify, that on the Desire of the Reverend Mr. Eleazar Wheelock, Pastor of the Second Church of CHRIST in *Lebanon*, we the Subscribers examined his Accompts relative to the Charity-School for *Indians*, &c. under his Care and Direction, from the 27th of *November*, 1762, to the 3d Day of this Instant, *September*; and are of Opinion, that the Charges made therein for Board, Tuition, Cloathing, and other Necessaries, are just and reasonable, and could not have been obtained at a lower Price in this Place, during said Time.

“ JONATHAN TRUMBULL,
“ HEZEKIAH HUNTINGTON, } *Assistants.*”
“ ELIPHALET DYER.

Donations

Donations received between *May 27th* and *Sept. 3d*, 1765, are as follow : Sterling.

Recd in my Journey to <i>Portsmouth</i> , &c. about the Beginning of <i>June</i> , 1765. Collected by the Reverend <i>Mr. Whitaker</i> and myself.	From <i>John Philips</i> , Esq; of <i>Exeter</i> 100 Dollars	22 10 0
	From <i>Lady Pepperrell</i> of <i>Kittery</i> 20 Dollars	4 10 0
	From a <i>Lady</i> in <i>England</i> , unknown - -	100 0 0
	From <i>Mr. Samuel Savage</i> , Merchant, in <i>London</i>	20 0 0
	From the Hon. <i>London</i> Commissioners in } <i>Boston</i> , 10l. L. M. is - - - }	7 10 0
	From the Hon. General Assembly of the Province of <i>Massachusetts-Bay</i> , 72l. L. M. is }	54 0 0
	Public and private Collections at } <i>Salem</i> , 36l. 1s. 6d. L. M. is }	27 1 1½
	Public Collections at 2 Societies } in <i>Ipswich</i> , 16l. 11s. 8d. is }	12 8 9
	Public Collection at <i>Rowley</i> , 15l. is	11 5 0
	Public and private Collections at } <i>Newbury</i> , 80l. 5s 2½ - is }	60 3 11
	Public and private Collections at } <i>Portsmouth</i> , 43l. 10s. - is }	32 12 6
	Public Collection at <i>York</i> , 9l. 2s. 4d. is	6 16 9
	Public Collection at <i>Stratham</i> , 7l. 10. is	5 12 6
	Public Collection at <i>Exeter</i> , 22l. is	16 10 0
	Private Donations from various quarters	16 1 6
		397 2 0½
	From several Gentlemen in <i>Philadelphia</i> , 18l. 5s } <i>Philadelphia</i> Currency, - - - is }	10 19 0
	From the reformed Protestant <i>Dutch</i> Church in } <i>New-York</i> , a Collection of 88l. 6s. 6s. <i>New-</i> } <i>York</i> Currency, received <i>June</i> 18th, being the Day } before the Missionaries sat out on their Journey }	49 13 8
Received of the Treasurer of the Colony of <i>Connecticut</i> , some of the Collections made in a few Societies, pursuant to a Brief granted by the Hon. General Assembly of said Colony in Favour of this School, before the late unhappy Rupture with the <i>Indians</i> , gave such a Turn to the Minds of People, that it was thought prudent to suspend any further Collections 'til a more favourable Opportunity should appear, when it is hoped something generous will be done, 33l. 17s. 1¼ is }	25 7 10¼	
Private Donations - - - - -	2 16 6½	
Interest of Subscriptions, 3l. 6s. L. M. - - -	2 9 6	
<i>To which add,</i>	488 8 7¼	
Several Articles of the Goods received from <i>Newbury</i> , together with several Articles of Goods bought at <i>Boston</i> , which were not needed for the School, and I have disposed of - - - }	8 4 4½	
	£. 496 12 11¾	

About £.26.—lawful Money of the Donations mentioned in the foregoing Account, has not yet come into my Hands, though it be well secured ; which, with what has been taken up upon my Credit, and not bro't into the foregoing Account, because the Sums cannot yet be precisely known, being at a great Distance, do more than equal the Balance mentioned in Page 10, as due from me to the School : so that there is at present nothing in Stock, more than the small Supply for a few Months which the Missionaries have with them, to support all the Expence of three Missionaries, one Interpreter, and eight School-Masters, in the Wilderness, at the Distance of three, four, and five hundred Miles from hence ; besides what must be done for the Assistance of Mr. *Occum*, who has a Wife and 7 Children.

The Missionaries and School-Masters being authorized by the Board of Correspondents, sat out as before-mentioned ; Mr. *Smith* for *Onohokwage*, agreeable to the Desire of the Indians there, which they sent in Writing to this Board March 12th, by good *Peter* (otherwise called *Gwedelhes Agwirondongwas*) their Messenger. This Place is on *Susquehanna-River*, where several Missionaries have heretofore been ; and especially the Rev. Mr. *Hawley*, who laboured among them for several Years, with good Evidences of the saving Effects of his Labours, in several Instances.—

To this Party the Rev. Mr. *Forbes* and Mr. *Rice* were sent by the Honorable corresponding *Scotch* Commissioners in *Boston*, and gathered a Church consisting of 12 or 14 Members in 1762. But the last Spring the Famine prevailed in that Place before Mr. *Smith* could get there, so that the Indians were obliged to remove and disperse, in order to get a living, 'til their Corn should be fit to eat. And accordingly, Mr. *Smith*, with Mr. *Gunn* his Interpreter, went to the largest Party of them, who were for the present set down by the Lake *Utsage*, at the Head of *Susquehanna-River*; where he put *Moses*, one of the aforementioned *Mohawk* Boys, into a small School, instead of *Joseph Woolley* who was appointed School-master to that Tribe, but was then sick at *Cherry-Valley*. The Account of this School I give in the Words of Mr. *Smith's* Letter, dated at said Lake, *August 3d 1765*.— “ I am
 “ every Day diverted and pleased with a View
 “ of *Moses* and his School; as I can sit in
 “ my Study, and see him and all his Scholars
 “ at any Time, the School-House being no-
 “ thing but an open Barrack. And I am
 “ much pleased to see 8, 10, or 12, and some-
 “ times more Scholars sitting round their Bark
 “ Table, some Reading, some Writing, * and
 “ others a Studying; and all engaged, to ap-
 “ pearance, with as much Seriousness and At-
 “ tention

* We have found it useful to put them to Writing as soon as they can spell.

“ tention as you will see in almost any wor-
 “ shipping Assembly : and *Moses* at the Head
 “ of them with the Gravity of a Divine of Fif-
 “ ty or Threescore. How agreeable such a
 “ Sight would be to you, is not hard to guess!
 “ I expect this School will be much larger
 “ when it comes to *Onohokwage*, as there are
 “ but a few here, and many of those that are,
 “ upon the Account of the present Scarcity,
 “ are obliged to employ their Children. The
 “ School at *Onohokwage* will doubtless be large
 “ enough for *Joseph* and *Moses* both.”—

Joseph Woolley lived with this Party of In-
 dians at *Onohokwage* last Winter, in order to
 teach their Children, and learn their Lan-
 guage. But there were not many of them in-
 clined to send their Children to learn English.
 The Chief Sachem said, they might learn
 enough in Indian ; which Notion, I suppose,
 he and that Party imbibed from some white
 People who had been there. But after *Peter's*
 return to them from hence in the Spring, they
 seemed unanimously inclined to have an Eng-
 lish School set up ; and are much engaged to
 introduce Agriculture among them, and have
 already petitioned earnestly to be assisted there-
 in by the *English*, and desire to have Mills
 built, and a Blacksmith settled with them, and
 so many of the *English* to settle among them,
 as shall be necessary to instruct them in these
 Affairs. They promise they will observe and
 obey to their utmost, all the Advice and In-
 struction sent them by *Peter* last Spring.—

They

They have promised to build a House for *Joseph Woolley*, and help him fence some Lands for Tillage, and for keeping Cows, &c. and to do all on their Part, and within their Power, to enable him to govern and teach their Children. And I hope soon to hear, that he and *Moses* are settled in a large School at that Place. This is a remarkable Alteration in their Disposition. The like also, *David Fowler* informs me, appears in the Indians at *Oneida*, about a hundred Miles distant from thence.

Mr. *Chamberlain*, after he had settled several Indian Boys in Schools in several Indian Towns in the *Mohawk* Country ; viz. *Hezekiah Calvin* in a School of 24 Scholars, *Abraham Primus* in one of 16, and *Abraham Secundus* in one of 11 ; was about to go with the *Oneidaes*, on their return to their Country, which they also had been obliged to leave, on account of the Famine there. At that Place he purposed to spend the most of his Time this Year ; and takes *Johannes* with him for his Interpreter, who has hitherto served him in that Capacity ; and at proper Seasons to visit the Schools which he has erected.

David Fowler met with a kind Reception among the Indians at *Oneida* ; and set up a School among them in *May*, consisting of 26 Scholars, and continued in it some Weeks. He also taught a singing School, in which the Indians made great Proficiency, and had learned well to carry three Parts to several Tunes.

They

They promised to build him a House, and began to prepare Materials, (i.e. HemlockBark) to build it. They also promised him a free Use and Improvement of their Lands, and to assist him in clearing and fencing them ; and were many ways exerting themselves to set up Husbandry, and desired him to instruct them therein. But by reason of the Famine which prevailed among them, they were obliged to remove with their Children 'til their Corn should be fit to eat ; and desired *David* to come down to *New-England*, and procure a Carpenter, who might be able to build them Houses, make Ploughs, Carriages, &c. for them ; and desired he would return to them when they should be able to subsist in their Country ; which he has also done. They also promised to send their Children to School, and suitably encourage him in governing them, &c. He yet finds difficulty in communicating to them the Things of Religion, not being sufficiently Master of their Language, and having no skilful Interpreter with him. But he hopes this will be soon remedied by his becoming compleat Master of their Tongue.

Mr. *Kirtland*, who went among that savage and brutish Tribe, the *Senecas*, last Fall, soon after the Peace was settled with them, to learn their Language, and fit himself, and prepare the Way for a Mission among them, was obliged, on account of the Famine which prevailed

vailed in that Country, to come to *Mohawk-River*, two Hundred Miles, last *June*, for Supplies; and brought with him 13 *Seneca* Boys, to assist him in carrying his Provisions to that Country. Soon after they came down, 12 of the Boys were taken sick with a *Dysentery*, and four of them died. The rest recovered, and are returned with *Mr. Kirtland*.

Mr. Kirtland has surprisngly insinuated himself into their Affection and Esteem. Their Jealousies of him, which at first were very strong, are now removed. They are fond of his continuing with them; and he hoped, soon on his return to them, to be able to set up a large School among them. And as soon as he is become sufficiently Master of their Language, they expect to hear great Things from him. And if God shall mercifully preserve this Youth to accomplish the Plan laid for him, on which there has evidently been the Smiles of Heaven hitherto, it will perhaps be esteemed, when it shall be fully known in all the Circumstances of it, to have been as extraordinary an Undertaking of this kind, as has ever been in this Land.

His Excellency Sir WILLIAM JOHNSON, (whose Understanding and Influence in Indian Affairs, is, I suppose, greater than any other Man's, and for whose indefatigable and successful Labours to settle and secure a Peace with the several Tribes who have lately been at War with us, our Land and Nation are,

under God, chiefly indebted) has not been wanting in his Care and Endeavors for Mr. *Kirtland's* Safety and Usefulness among them.

But these Affairs are many of them yet so new, and my Distance from the Missionaries so great, and no Post to keep up a Correspondence with them, that my Accounts at present must needs be very imperfect: Nor am I yet able any further to ascertain the Number of Indian Children now at the several Schools in the Wilderness. However, all Accounts I have yet received, agree, that there is an unusual Desire of Knowledge among those who have got a little Understanding of Christianity; and a great Willingness, and, in many Instances, a Desire to have their Children taught.—Their Jealousies of the English, seem more than ever to be removed.—Missionaries and School-masters are received and treated with more Respect and Kindness than usual.—And among some Parties, such a Desire and Engagedness to introduce Agriculture, and depend upon that, instead of rambling and hunting, for a Living, as has never been before known: and a Motive hereto with many of them seems to be, that they and their Children may be in a better Capacity to receive Instruction, than is possible while they are on their fishing and hunting Marches hundreds of Miles together.

And by the Way I would observe, that if only here and there a Tribe were civilized, christianized,

christianized, and Husbandry introduced among them, what agreeable Places of Retreat might these be for our Missionaries ! And what a Saving of the great Expence for their Support, which cannot be avoided, so long as their Provisions are to be transported such a great Distance ! Besides the many useful Intelligences they will have from a *Priscilla* and *Aquila* there, and many comforting and animating Considerations suggested to encourage and strengthen them in the Work of the Lord ! And I would humbly propose to Consideration, whether the Advantages we may expect hereby, will not be worth all the Cost and Pains that will be necessary to assist the poor Creatures to set up Husbandry, and give them all necessary Instruction in the Practice of it ? I conceive the necessary Expence for this will not be vastly great. And when it is once introduced into a few Places, they will soon be able to assist their Brethren, and so carry the Practice still further into other Tribes. I doubt not, the Thoughts of Gentlemen of Penetration, will at once suggest many and very great Advantages that may accrue to the general Design hereby.

And as Divine Providence has always from the first prevented me with seasonable Supplies, before the Case came to extremity, or to be at all distressing, however threatening the Appearances have often been ; so I would hope in the same Fountain of Goodness to supply

these growing Necessities. And this I think we may do with the more Confidence, as we have endeavoured to go no faster in the Affair, than to observe the Openings, and follow the plainest Dictates of Providence in every Step that has been taken. And hitherto scarce a Step has been taken, but God has evidently made it to prosper. If the Cause be God's, and the Course we steer right, it is safe enough.

But I would humbly propose to Consideration, whether as swift a Progress of this Work as may be, is not likely to be attended with greater Success proportionable to the Expence, than a more leisurely Procedure? which will not have that Tendency to awaken their Attention, convince their Consciences, and provoke them to Emulation; and which will give the Adversaries to it much more Opportunity to embarrass the Way.

It seems to me, that the peculiar Circumstance of the Newness of the Thing, and Resolution of God's People to accomplish it, and to do it by such Means and Endeavours, as must necessarily appear great and strange to the Savages, is, in itself, likely to have great Force and Influence to make them hear attentively, and consider closely, the Nature, Importance, and Evidence of the Things spoken to them; and to convince them effectually of the Sincerity of our Intentions towards them, while they see our Practice to be so agreeable to the vast Importance of the Errand on which

we come to them. And while our Endeavours are used, as they now are, so much by their own Sons, we have a great additional Advantage to avoid the mischievous Effects of those Jealousies and Suspicions which they have so long entertained, that, notwithstanding all our Pretentions, there is a secret Plot laid to get away their Lands, and make a Prey of them.

The Number of Charity-Scholars now belonging to this School, is eighteen ; besides the five *Mohawk* Boys before-mentioned, as employed in the Indian Country, who are expected to return to the School next Winter. Eleven of these are Males, [5 English and 6 Indians] and seven Indian Females. Two of these English and two Indian Boys, are designed to be coupled, an English and an Indian, and to be sent into some remote Tribes next Spring, if Providence shall favour it, to learn their Languages, and prepare for a Mission among them.

I am daily expecting two more *Delaware* Boys, and one from *Narraganset* ; and before Winter, if they may be well chosen, a Number from the *Six Nations*, among which is the Grandson to the *Onondaga* Sachem. And I have the Pleasure of thinking, that the Boys I have, are in general, very promising.

It was generally thought, before I had any Boys from the *Mohawk* Country, that neither the Parents could be persuaded to send,
nor

nor their Children to come to School, at such a great Distance. And the first three who came, appeared to come with great Caution and Fear—brought each of them an Horse with them, prepared to return in haste, if there should be occasion. But so great is the Alteration in this Respect, that the Difficulty now is not in procuring what Number I please; but in obtaining such as are promising, and such as are, on account of their Families, of greatest Importance to their Tribes.

I would take this Opportunity to renew my Thanks to the kind Benefactors of this School, for those generous Benefactions, by which it has, through the Divine Blessing, continued to this Time. And desire the Continuance of their fervent Supplications at the Throne of Divine Grace, for all that Light, Direction, and Assistance, which shall be necessary, for all those who are any way actively concerned in promoting the important Design; and for that Blessing of God upon all Endeavours, without which the best Plans, and most vigorous Efforts to put them in Execution, will be to no Purpose. And I persuade myself, that the growing Prospects of Success, will be a further and very strong Inducement to that Liberality, which will bear Proportion to the great Expences necessary therein. And especially if it be considered, that these young Gentlemen who are employed in this Business,

and

and are exposed to all the Hardships and Dangers of the Wilderness, without any comfortable Habitation, or any Accommodations to indulge the Pleasures of the natural or social Life, have entered upon this Service, not through any Necessity, or want of any lucrative and honorable Posts they might desire among their Brethren; but only to serve the great Designs of advancing the Kingdom of the Redeemer, and the Salvation of the Souls of Men. And they ask for, and desire no other Reward for all their Service, but to be supported while they are employed in it. And I am perswaded, that the Accounts themselves of their Expences, when Time shall give an Opportunity to set them in a true Light, will be sufficient Evidence of their Prudence and Frugality.

F I N I S.



The Continuation of Mr. WHEELOCK's Narrative being printed off before a Receipt of the following by the Printers, they are necessarily obliged to subjoin it as

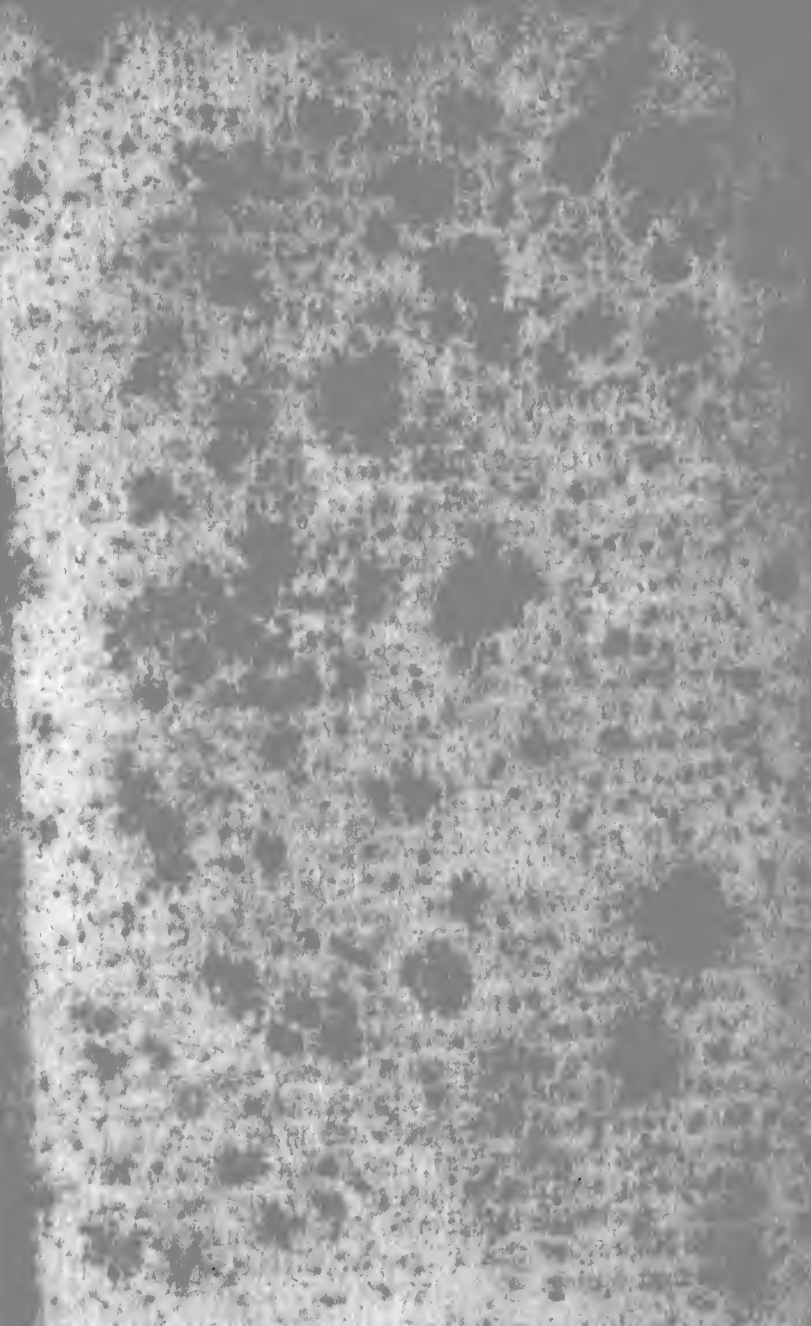
AN APPENDIX.

LEBANON, Oct. 11. 1765.

The Reverend Mr. *Chamberlain* returned from his Mission among the Six Nations, last Friday, (accompanied by two *Oneyada* Boys, for this School) to procure another Missionary for one of the Places where he has been preaching among the *Mohawks* and *Oneyadas*; and to get Recruits and Supplies of Necessaries for the Winter, for himself and the Schoolmasters, who design to winter with the Indians.

He informs me, that the Indian Schoolmasters have, in general, conducted very well: are received cheerfully, and treated kindly; and that there are now in their several Schools, 127 Children; and that he had provided another School of upwards of 20 Children more, for *Peter*; but he was taken sick, and could not enter into it—which is ready for him, or another, next Spring.

Mr. *Chamberlain* also informs me, that he has lately made a Tour among the *Onondagas* (accompanied with Delegates from the *Mohawks* and *Oneyadas*) and preached to them, where never any Missionary had been before. That the Representative of that whole Tribe, told him, after a Consultation of two Days among themselves, that they were all agreed to receive Christianity, and would have him be easy in his Mind, and know, that from that Day they should be glad to be instructed; and desired him to tarry and preach to them. And when he left them he told them he would do his Endeavour that a Minister should be sent to them next Spring.



A B R I E F
N A R R A T I V E
O F T H E
INDIAN Charity - School

In *Lebanon* in *Connecticut*, *New England*:

Founded and Carried on by

That Faithful Servant of GOD

The Rev. Mr *Eleazar Wheelock*.

The S E C O N D E D I T I O N ,
With an A P P E N D I X .



L O N D O N :

Printed by J. and W. OLIVER, in *Bartholomew-Close*,
near *West-Smithfield*.

M D C C L X V I I .

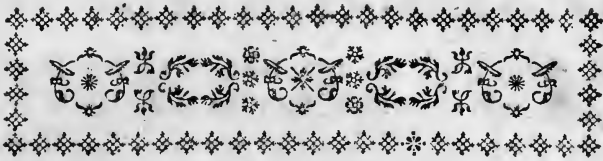
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A B R I E F

N A R R A T I V E.

O F T H E

INDIAN Charity-School.

THAT faithful Servant of GOD,
T. the Rev. Mr ELEAZAR WHEELOK
of *Lebanon* in *America*, being deeply
impressed with a Sense of the forlorn
Condition of our savage Fellow-Creatures in
those Deserts, and of the Obligation the De-
scendants of the ancient *New Englanders* still lie
under to keep in View the avowed Design of
their Forefathers original Emigration; and be-
ing fully persuaded of the innumerable Benefits
and Blessings, both temporal and spiritual, that
must necessarily thereby accrue to His present
Majesty's Dominions both at home and abroad;

did, about *Ten* Years ago, take two *Indian* Boys, and through the whole Duration of the late War, under the greatest Discouragements (arising from the Ravages of the *Indians*) he continued to increase his School by receiving a larger Number, both Boys and Girls, from the *nearer* Tribes; together with some promising *English* Youths, who were designed for the same Purpose of evangelizing the Heathen. And being rationally convinced, at the Conclusion of the War, what a favourable Opportunity our late signal and amazing Conquests afforded of prosecuting this glorious Plan, he still added, out of more remote Tribes, many Children to the Number, all which he did cloath, board, and educate, without any settled Fund; and hath been so remarkably blessed in the Improvements they have made, that at this Time (besides *Twenty* or upwards in his School at *Lebanon*, who are reserved for future Service) there are no less than *Twelve English* and *Indian* Missionaries and Schoolmasters now employed in settling Schools, and preaching the Gospel of the ever-blessed God, with most promising Encouragement and Success, among some of the remote Heathen Nations; all of which do now depend immediately on the Reverend Mr WHEELLOCK for a Support.

To recount all the particular and very signal Interpositions of divine Providence that have attended this infant Seminary, would be almost endless. It may suffice only to observe in general, that as it was begun in the same Spirit with which the late Reverend and Eminent Professor *Francke* founded the present famous Orphan-House at *Hall* in *Germany*, so it hath been blessed with many such like remarkable Smiles from Heaven.

And as this Institution is intended purely to promote the common Salvation of the Heathen, without any Regard to any particular *Names*, *Seets*, or *Parties* whatsoever, so, to their Honour be it spoken, it hath been countenanced and encouraged by Persons of *various Denominations* on both Sides the Water. And as there appears at present *a very uncommon Desire* among many of the Six Nations and others to have their Children taught to *Read, Write, and Speak* well, and themselves instructed in the Gospel of CHRIST, as well as in *Husbandry* and the more *polite Arts of civilized Life*; it hath been judged expedient to send over the Reverend Mr *Whitaker*, Minister of the Gospel at *Norwich* in *New England*, and the Reverend Mr *Samson Occom*, the first Pupil and *Indian Christian* which Mr *WHEELOCK* educated,

educated, and the first *Indian Gospel Preacher* that ever set Foot on this Island, to solicit Benefactions from *well and charitably* disposed Persons of all *Ranks, Parties, and Denominations* whatsoever, toward Building and Endowing an *Indian School*, and *Cloathing, Maintaining and Educating* such *Indians* and *Missionaries*, as are now, or shall hereafter be educated, and employed on this glorious Errand.

In what an important Point of Light this Design is already viewed on the other Side of the Atlantic, will best appear from the many annexed *Attestations, Recommendations, and good Wishes* of several of His Majesty's *Governors, Chief Justices, Counsellors, and Secretaries*; Numbers of eminent *Merchants*; several of the *Missionaries* of the Church of *England*; with various *Gospel Ministers* of other *Denominations* in the more *Northern Provinces*; and especially of the Honourable Sir *WILLIAM JOHNSON*, that great *Supporter* of the *British Indian* Interest in general, and great *Patronizer* of this *Infant Institution* in particular.

What adds to the farther Recommendation of this truly *catholic and charitable* Design, is this, *viz.* that it is purely intended for the Instruction of *Indians*, and of such *English Youths only*

as

as are wholly to be devoted to their Service. For it hath been found by some few Instances of *Indians* educated elsewhere, that the *English* Students have been apt to look upon them with an Air of *disdain*, which these Sons of *ranging Liberty* cannot so well brook. Nor is it much otherwise here at Home; for as none but Samples of uncivilized *Indians* have been sent over, and exhibited to public View on this Side the Water, the *Britons* are naturally led to form a more despicable Idea of them, and consequently to hold them in far more sovereign Contempt. But how capable the Natives of *yonder distant World* are of making *civil, moral, and religious* Improvements, (and those very speedy ones too) is demonstrable, not only from the Instance of the Reverend Mr *Occom*, but also from the Progress which several of the *Indians*, now employed, have actually made in *Greek and Latin*, as well as in *English Oratory*, before they were sent forth to act in a public Character. The Care taken in teaching them to *speak* as well as read, write, and behave well, is mentioned, because

“ as among other free Nations, so among the
 “ *Indians, Orators* are in the highest Esteem.
 “ To be able to speak well in public is the
 “ shortest and most infallible Road to Honour
 “ and Influence among those *uncontrolled Lords*

“ of the Desert. The Project of enabling their
 “ own Children to do this, falls in with their
 “ Taste; it will be thought by them an *Ad-*
 “ *vancement* of the Family, and they will go
 “ into it *passionately*. And if it pleases GOD to
 “ *inspire* them with the genuine Spirit of Chris-
 “ tianity, it will soon appear that the best Way
 “ to *Civilize*, will be to *Christianize* them. If
 “ the latter succeeds, what a Triumph over the
 “ Powers of Darknes! If they can be *civilized*,
 “ what a Prospect of important Consequences
 “ open to View! How many in the Train that
 “ cannot be foreseen! What a Saving of Blood
 “ and Treasure! How great the Addition of
 “ Hundreds of Thousands of Subjects! What
 “ an Increase of our Settlements! How great
 “ the Augmentation of the Staple of these Do-
 “ minions! What the Increase of the Demand
 “ for *British Manufactories* to cloath the new
 “ Subjects! How important this to the *Com-*
 “ *merce* of *Great Britain* and the Colonies!
 “ And what a Source of *Opulence* to the whole
 “ Empire!”

FIAT! FIAT!

Attestations

Attestations to, and Recommendations of,
 This GREAT DESIGN.

AN Application having been made to Me by the Reverend Mr WHEELOCK of *Lebanon* in *Connecticut*, respecting his Intention of Establishing an *Indian* School, and enlarging the Plan thereof, so as to enable a Number of Missionaries to be employed in the *Indian* Country for the Instruction of the *Indians* in the Christian Religion; to which End Application is intended to be made in *Great Britain*, &c. to all well-disposed Persons. I do therefore offer it as my Opinion, that the same is highly necessary, and may be productive of good Consequences, if properly conducted, by civilizing the *Indians*, and reducing them to Peace and good Order; that Mr WHEELOCK has taken much Pains with some *Mohawk* Youths, who, through his Care and Diligence, have made good Proficiency in their Religious and other Studies; from all which I am of Opinion, that the proposed Plan deserves Encouragement, and I could not do less than to give it this favourable Recommendation.

Given under my Hand at
 Johnson-Hall, this 8th
 Day of August, 1765.

WM JOHNSON.

New-Jersey, Sept. 5, 1765.

WE whose Names are hereunto subscribed do certify, That we have had frequent Opportunities of being well informed of an *Indian* Charity-School which was some Years ago instituted in the Colony of *Conneticut*, and which, by the distinguishing Smiles of Heaven, hath remarkably succeeded, under the Care of the Reverend and Worthy Mr ELEAZAR WHEELOCK; whose Zeal and indefatigable Labours in the Instruction of *Indian* Youth, together with the growing Fondness of several Tribes of *Indians* towards the said School (lately shewn by sending their Children from time to time, from their remote Regions, to be educated here in the Principles of our holy Religion) have rendered the same an Object of public Attention, and highly meriting the Benevolence of all who wish the Advancement of Christianity among the benighted Savages of *North America*. We do therefore most heartily recommend the said Institution, as the most probable Method, under the Favour of GOD, which we can conceive of, for promoting Christian Knowledge among the Heathen Natives of this Country.

The Friends of Religion in *America*, together with some in *Europe*, knowing and heartily approving of the truly excellent and important Design of this School, by their generous Donations have hitherto upheld and supported it. Mr WHEELOCK's well-known Intention being principally the Education of *Indian* Youth, in order to their Qualification as Missionaries, Schoolmasters, and Interpreters among the various Tribes of *Indians*; as also the Education of some *English* Youth to accompany them: and the School being now greatly increased in Number, and a happy Prospect of its speedy Enlargement; the Support of the same, together with the Maintenance of the Missionaries and School-

Schoolmasters already sent out, necessarily occasions such an additional annual Expence, as to render it too considerable and weighty to be wholly supported by its Friends in these *American* Provinces. Therefore as Advocates for this most laudable and Christian Design, We do most heartily and chearfully recommend it to our Christian Friends in *Great Britain* and *Ireland*, as one of the noblest and most worthy Objects of their Christian Beneficence.

The Reverend Messieurs *Charles Jeffry Smith* and *Nathaniel Whitaker*, or one of them, being chosen as proper Persons to go over and solicit the Benefactions of our Christian Brethren for the Purpose above mentioned, We take the Liberty to recommend them to the Civilities of all the benevolent Friends to the Business they are promoting. And we humbly trust, that the Blessing of many ready to perish, will come upon all such as shall offer unto the LORD in this excellent and divine Charity.

STERLING.

Thomas Gage, Commander in Chief of his Majesty's Forces in *America*.

Francis Bernard, Governor of *Massachusetts*.

Benn. Wentworth, Governor of *New Hampshire*.

William Franklin, Governor of *New Jersey*.

John Penn, Lieutenant Governor of *Pensylvania*.

Thomas Fitch, Governor of *Connecticut*.

Cadwallader Colden, Lieutenant Governor of *New York*.

William Allen, Chief Justice of *Pensylvania*.

Fre. Smith, Chief Justice of *New Jersey*.

Theodore Atkinson, President of the Council, and Chief Justice of the Superior Court in *New Hampshire*.

Mark H. Wentworth, of his Majesty's Council in *New Hampshire*.

Daniel Warner, of his Majesty's Council and Judge of the Common Pleas, in *New Hampshire*.

William Smith, of his Majesty's Council, and one of the Justices of the Superior Court in *New York*.

Peter Levis, of his Majesty's Council in *New Hampshire*.

Samuel Woodruff, of his Majesty's Council in *New Jersey*.

Joseph Shippen, Secretary of *Pensylvania*.

Theodore Atkinson, junior, Secretary of *New Hampshire*.

12 *Attestations of, and Recommendations of*

W.P. Smith, Mayor of *Elizabeth-Town, New Jersey.*

And. Eliot, Collector in *New York.*

Hen. Sherbourn, of the House of Representatives in *New Hampshire.*

John Goff, of the House in *New Hampshire.*

William Smith, junior, }
John Morin Scott, } Lawyers in *New York.*
William Levingston, }

Henry Wifner, } of the General Assembly in *New York.*
Eleazer Miller, }

John Redman, M.D. } in *Philadelphia.*
John Morgan, M.D. }

William Farquhar, M.D. } in *New York.*
Benjamin Y. Prime, M.D. }

James Smith, M.D.

Abraham Gardner, Col. in *E. Hampton.*

Samuel Smith, } Merchants in *Philadelphia.*
Daniel Roberdeau, }

P. V. B. Levingston, }
James Jauncey, }
David Shaw, }
Garr. Rapalje, }
John Smith, } Merchants in *New York.*
John Provost, }
John Vander Spiegel, }
William M'Adams, }
Laurence Read, }
Dirk Brinkerhoff, }
Garrat Noel, }

Samuel Sebury, } Ministers and Missionaries of the
Tho. B. Chandler, D.D. } Church of *England.*
Jacob Duché, }

By Order of the Presbytery of New York,

James Caldwell, Clerk.

John Ewing, Minister in *Philadelphia.*

Charles Beatty, }
Richard Treat, } Ministers in *Pensylvania.*

John Strain, }
Samuel Finley, D. D. President of the College in *New Jersey.*

Lambertus De Ronde, }
Archibald Laidlie, } Ministers of the Protestant Dutch
Joan Ritzema, } Church in *New York.*
John Albert Weygand, }

Thomas Jackson, Preacher of the Gospel in *New York.*

Ebenezer Prime, }
Thomas Lewis, }
Silvanus White, } Ministers on *Long Island.*

James Brown, }
Samuel Buel, }

Naphtali Dogget, S. T. P. in *Yale College, Connecticut.*
Jonathan Parsons, Minister in *Newbury, Massachusetts.*
Samuel Haven, Minister in *Portsmouth, New Hampshire.*
John Rogers, } Ministers in *New York.*
Joseph Treat, }

Those who are disposed to join in promoting a Design so truly humane and pious, are desired to leave their DONATIONS with the following Persons, to be by them placed under Improvement till drawn for by the Reverend Mr *Wheelock.*

Messieurs ROFFEY and Co. *Lombard-street.*

Messieurs PEWTRESS & ROBERTS, *Lombard street.*

Messieurs HOARE and Co. *Fleet street.*

Messieurs CHILDS and Co. *Temple-bar.*

Messieurs DRUMMONDS, *Charing-cross.*

Messieurs Sir JOS. HANKEY & Co. *Fenchurch-street.*

Messieurs WELCH and ROGERS, *Cornhill.*

Messieurs FULLER and SON, *Lombard-street.*

Messieurs GINES, *Lombard-street.*

Mr SAMUEL SAVAGE, *Gun-street, Spitalfields.*

DENNIS DE BERDT, Esq; *Chiswell-street.*

Mr ROBERT KEEN in the *Minories.*

N. B. The Books at all the Bankers to be opened in the Name of JOHN THORNTON, Esq; Treasurer to the Trustees for Mr *Wheelock's* Indian Charity-Schools, to be by the said Trustees laid out in Stocks (as hath been done by the Monies already collected;) to be by them and the said Mr *Wheelock*, and their Successors, imployed for the Use of the said Charity, as they shall judge will best answer the great End proposed; and Mr *Wheelock* and his Successors to be accountable to the said Trustees for the Monies remitted.

By

By the Honourable THOMAS FITCH, Esq;
Governor of His Majesty's Colony of Connecticut
in New England, America.

To all whom it doth or may concern, greeting :

Whereas I am informed the Rev. *Nathaniel Whitaker* of *Norwich* in the said Colony of *Connecticut*, a Minister of the Gospel, purposes a Voyage to *Great Britain and Ireland*, in order to solicit Benefactions in favour of an *Indian Charity School* in the said Colony, erected for the Education of *Indian Youth* and others, to prepare them for Missionaries, Schoolmasters, &c. among the distant Tribes of *Indians* in this Land; and being desirous to promote so charitable and useful an Undertaking, do hereby recommend the said Mr *Whitaker* in the laudable and charitable Design aforesaid, and the Cause he is by those Means endeavouring to promote, to the Favour and Notice of all Noblemen, Gentlemen, and other pious, charitable, and well-disposed Christians, with whom he may have any Concern.

Given under my Hand and Seal at Arms
in the Colony aforesaid, the 29th Day
of October, in the Sixth Year of
His Majesty's Regim, Annoque
Domini One thousand Seven hundred
and Sixty-five.

THO. FITCH.

Chelsea in Norwich, July 10, 1762.

WE, Ministers of the Gospel, and Pastors of Churches hereafter mentioned, having, for a Number of Years past, heard of or seen with Pleasure the Zeal, Courage, and firm Resolution of the Rev. ELEAZAR WHEELOCK of *Lebanon*, to prosecute to Effect a Design of spreading the Gospel among the Natives in the Wilds of our *America*, and especially his Perseverance in it, amidst the many peculiar Discouragements he had to encounter during the late Years of the War here, and upon a Plan which appears to us to have the greatest Probability of Success, viz. by the Mission of their own Sons. And as we are verily persuaded that the Smiles of Divine Providence upon his School, and the Success of his Endeavours hitherto, justly may and ought to encourage him and all to believe it to be of God, and that which he will own and succeed for the Glory of his own great Name, in the Enlargement of the Kingdom of our Divine Redeemer; as well as for the great Benefit of the Crown of *Great Britain*, and especially of His Majesty's Dominions in *America*; so we apprehend that the present Openings in Providence ought to invite Christians of every Denomination to unite their Endeavours, and lend a helping Hand in carrying on the charitable Design. And we are heartily sorry if Party Spirit and Party Differences shall at all obstruct the Progress of it; or the old Leaven in this Land ferment upon this Occasion, and give the watchful Adversary Opportunity so to turn the Course of Endeavours into another Channel, as to defeat the Design of spreading the Gospel among the Heathen.

To

To prevent which, and encourage Unanimity and Zeal in prosecuting the Design, we look upon it our Duty as Christians, and especially as Ministers of the Gospel, to give our Testimony, That, as we verily believe, a disinterested Regard to the Advancement of the Redeemer's Kingdom, and the Good of His Majesty's Dominions in *America*, were the governing Motives which at first induced the Reverend Mr WHEELOCK to enter upon the great Affair, and to risque his own private Interest as he has done since in carrying it on; so we esteem his Plan to be good, his Measures prudently and well concerted, his Endowments peculiar, his Zeal fervent, and his Endeavours indefatigable for the Accomplishing this Design; and we know *no Man like-minded who will naturally care for their State.* May GOD prolong his Life, and make him extensively useful in the Kingdom of CHRIST!

We have also some of us, at his Desire, examined his Accounts, and find that besides giving in all his own Labour and Trouble in the Affair, he has charged for the Support, Schooling, &c. of the Youth, at the lowest Rate it could be done for, as the Price has been and still is among us; and we apprehend the generous Donations already made has been, and we are confident will be laid out in the most prudent Manner, and with the best Advice for the Furtherance of the important Design. And we pray GOD abundantly to reward the Liberality of any upon this Occasion; and we hope the Generosity, especially of Persons of Distinction and Note, will be a happy Lead and Inducement to still greater Liberalities: and that in Consequence thereof the wide-extended Wilderness of *America will blossom as the Rose, Habitations*

tations of Cruelty become Dwelling-Places of Righteousness, and the Blessing of Thousands ready to perish come upon all those whose Love to CHRIST, and Charity to them, has been shewn upon this Occasion, which is the hearty Prayer of;

Ebenezer Rossiter, Pastor of the First Church in *Stonington.*

Joseph Fish, Pastor of the Second Church in *Stonington.*

Nathaniel Whitaker, Pastor of the Church at *Chelsey, in Norwich.*

Benjamin Pomroy, Pastor of the First Church in *Hebron.*

Elijah Lothrop, Pastor of the Church of *Gilead, in Hebron.*

Nathaniel Eells, Pastor of a Church in *Stonington.*

Mather Byles, Pastor of the First Church in *New-London.*

Jonathan Barber, Pastor of a Church in *Groton.*

Matt. Graves, Missionary at *New-London.*

Peter Powers, Pastor of the Church at *Newent, in Norwich.*

Daniel Kirtland, formerly Pastor of the Church at *Newent, in Norwich.*

Asher Rossiter, Pastor of the First Church in *Preston.*

Jabez Wight, Pastor of the Fourth Church in *Norwich.*

David Jewett, Pastor of the Second Church in *New-London.*

Attestations and Recommendations.

Benjamin Throop, Pastor of a Church in *Norwich.*

Samuel Mosely, Pastor of a Church in *Windham.*

Stephen White, Pastor of a Church in *Windham.*

Richard Salter, Pastor of a Church in *Mansfield.*

Timothy Allen, Pastor of the Church in *Ashford.*

Ephraim Little, Pastor of the First Church in
Colchester.

Hobart Estabrook, Pastor of a Church in *East-
Haddam.*

Joseph Fowler, Pastor of a Church in *East-Had-
dam.*

Benjamin Boardman, Pastor of the Fourth Church
of Christ in *Middletown.*

John Norton, Pastor of the Sixth Church of Christ
in *Middletown.*

Benjamin Dunning, Pastor of a Church of Christ
in *Marlborough.*

N. B. The Names of the SUBSCRIBERS stand in
the same Order in which they subscribed, and
not according to Seniority ; and it is hoped any
Inaccuracies observable in this Draught will be
excused, at least not charged upon more than
One of the Number, inasmuch as they signed
separately, not having the Advantage of a
Convention for that Purpose.

RECOMMENDATIONS

OF THE

Rev. Messrs NATHANIEL WHITAKER,
AND
SAMSON OCCOM.

THE associated Ministers of the Eastern District of *New-London* County, in *Connecticut*, at their Meeting in *Preston*, *October* 8, 1765. recommend him as follows:

“ The Rev. Mr *Nathaniel Whitaker*, of *Chelsey* in
“ *Norwich*, Pastor of the Church and Congregation
“ there, situate in the midst of us, is well known by
“ us, and accordingly received as a Man of good
“ Understanding and Learning, of Probity and Piety;
“ one of good Ministerial Gifts, and of some very
“ happy Furniture for public Service, *whose Praise is*
“ *even in all our Churches*. — And as he stands in a
“ good Light in our View and Esteem of him, both
“ as to his natural and ministerial Character, we
“ heartily recommend him to the Reception and
“ Good-will of all, into whose Acquaintance his
“ great Design and Occasions may introduce him;
“ and to Ministerial Exercises wheresoever he may
“ be properly invited thereunto. Also do commend
“ him to the auspicious Care and Smiles of Heaven,
“ in the whole Compass of his Travel and Duty; and
“ particularly wishing him the Divine Blessing and
“ good Success in the important Design and Business
“ he goes upon.”

Signed by Order of the Association.

BENJAMIN LORD,
B 2 Moderator.

20 *Recommendations of the Rev. Mr Whitaker.*

The Church of which he is Pastor write thus :

“ THE Church of CHRIST at *Chelsey* in *Norwich*
“ in *Connecticut, New England*, To all the Churches
“ of CHRIST, and whomsoever it may concern, send
“ greeting :

“ Whereas it has pleased GOD in his Providence
“ to call our Rev. and Worthy Pastor, Mr *Nathaniel*
“ *Whitaker*, from us for a Season, to go to *Europe*
“ to solicit Charities for the *Indian* Charity-School
“ under the Care of the Rev. Mr *Eleazar Wheelock*
“ of *Lebanon*, and to promote Christian Knowledge
“ among the *Indians* on this Continent.

“ We do unanimously recommend him, the said
“ Mr *Whitaker*, and his Services, to all the Churches
“ and People of GOD, of whatever Denomination,
“ and wheresoever he may come, as a faithful Minister
“ of JESUS CHRIST, whose Praise is in the Gospel
“ through the Churches : Earnestly requesting, bro-
“ therly Kindness and Charity may be extended to-
“ wards him, as Occasion may require ; and that the
“ grand and important Cause in which he is engaged,
“ may be forwarded and promoted by all the Lovers
“ of the Truth. Wishing Grace, Mercy and Truth
“ may be multiplied to you and the whole *Israel* of
“ GOD ; and desiring an Interest in your Prayers for
“ us, we subscribe,

“ Yours in the Faith and Fellowship
“ of the Gospel,”

By Order and in Behalf
of the said Church,

Jonathan Huntington.
Isaiab Tiffany.

Norwich, Octob. 21, 1765.

The MEMORIAL of the
Reverend Mr ELEAZAR WHEELOCK.

To the People of GOD in England, Scotland, and Ireland, and all who desire the Advancement of the Kingdom of the great Redeemer, wherever the Bearer, the Reverend Nathaniel Whitaker, shall, by the Providence of GOD, have Opportunity to make known the important Errand on which he comes, I hope, sufficiently recommended to charitable Notice and Respect.

GENTLEMEN, and CHRISTIAN FRIENDS !

IT is well known, that there are yet remaining vast Numbers of aboriginal Natives in this Land; whose manner of Living is savage, almost to a Level with the brutal Creation, but fierce and terrible in War. Their Dwellings are eminently Habitations of Cruelty. They have continued from Age to Age in the grossest Paganism and Idolatry; Strangers to all the Emoluments of Science, but subtil and skilful in all the Arts of Cruelty and Deceit: And on every Consideration their State is, perhaps, the most wretched and piteous of all the human Race. They have, from the first planting of these Colonies, been a Scourge and Terror to their *English* Neighbours; often ravaging and laying waste their Frontiers; butchering, torturing, and captivating their Sons; dashing their Children against the Stones; skilfully devising, and proudly glorying in, all possible Methods of Torture and Cruelty within their Power.

And the Consideration, that their being civilized, and taught the Knowledge of the only true God and SAVIOUR, and so made good Members of Society, and peaceable and quiet Neighbours, (which cannot

be effected but by introducing the Gospel amongst them) is of such vast Importance to the Crown of *Great Britain*, the Peace and Prosperity of our Land, and especially to their own Good and Happiness in Time and to Eternity — Moved me, about *Ten* Years ago, to erect a CHARITY-SCHOOL, in order for the Educating the most promising of their own Sons that might be obtained, with a View to their being employed as Missionaries and Schoolmasters among their respective Tribes; together with a Number of *English* Youth, to be sent forth as Companions and Associates with them in the same Business. And the good Behaviour of the Boys which I have hitherto had in this School, and their Proficiency in Learning, has been such, by the Blessing of God upon Instruction and Discipline, that many Gentlemen of Character and Note, both at Home and Abroad, have seen fit to encourage the Design by such Liberalities as have supported it hitherto, without any Fund for that Purpose.

But the necessary Expences for the Support of such a Number as are now employed in the Wilderness, at the Distance of three or four hundred Miles, *viz.* Three Missionaries, Eight Schoolmasters, and Two Interpreters, occasionally hired to that Service; and where they can have little or no Assistance towards their Support from the Savages among whom they live; together with the necessary Supplies for the School, which now consists of Twenty two; and others expected soon, who are of Families of Importance in Tribes still more remote; are greater than can be reasonably expected from these *American* Colonies; especially at a Time when Complaints of Debt, and want of Money, are so loud and universal. But considering, that this great Undertaking looks with such a favourable and encouraging Aspect, and that a wider Door than ever is now opened for the
Further-

Furtherance of it, by sending Missionaries and School-masters further among Tribes where none have heretofore been; I am not only necessitated, but encouraged thus to represent the Case, and employ my dear and faithful Brother, the Rev. Mr *Whitaker*, in my Stead, to bespeak the charitable Assistance of the Friends of *Zion* abroad. And I am confident, that Numbers, and all, according to their Ability, who have at Heart that which the Heart of the Great Redeemer is infinitely set upon, *viz.* the Enlargement of his Kingdom, and the Salvation of the perishing Souls of Men, will be ready to consider of, and forward to assist in, this so interesting Affair, if they believe that I am not asking for myself, but am only begging an Alms for CHRIST, and in a Case of no less Necessity than that (if not the very same) which He is pleased to represent and express by his being *an hungered, and thirsty, and naked, and sick, and in Prison*; and that he will, even in this Life, bountifully requite those who contribute Supplies for these *his* Necessities; and reward and honour them at last with a *Come, ye Blessed of my Father, inherit the Kingdom prepared for you.*

And whatever any shall please to contribute for this Purpose, I shall receive as sacred to the Redeemer's Cause, and shall improve it to the aforesaid Uses, according to my best Ability, and by the best Advice. And I hope, that all Friends and Benefactors to this Design, will have occasion for the most easy and comfortable Reflections, that their Charities were bestowed in the best Manner, for the Glory of God, and the Good of Men. For which Purpose I bespeak the Prayers of all who truly desire the Prosperity of *Zion*. And am

Theirs most heartily in our common LORD,

Dated at *Lebanon*
in *Connecticut*,
Nov. 15, 1765.

Eleazar Wheelock.

RECOMMENDATIONS of
The Reverend Mr O C C O M.

THE Rev. Mr *Eleazar Wheelock* of *Lebanon* in *Connecticut*, under whom he was educated, writes thus :

“ THESE may certify all concerned, That the
 “ Bearer, the Reverend Mr *Samson Occom*, of *Mo-*
 “ *hegan*, came to live with me soon after he emerged
 “ out of gross Paganism, and was a Member in my
 “ Family, and under my Instruction for several Years,
 “ before he went to keep a School on *Long Island*,
 “ in which he continued for some Years; and at the
 “ same Time officiated as public Teacher of the *Indian*
 “ Tribe at *Montauk* on *Long Island*, till he received Or-
 “ dination by the Hands of *Suffolk* Presbytery on said
 “ Island: Since which he has been employed in se-
 “ veral Missions to various Tribes of *Indians* to good
 “ Acceptance. All which Time I have kept up my
 “ Acquaintance with him: and, so far as I have
 “ known or heard, he has behaved himself becom-
 “ ing his Christian and Ministerial Character. Ever
 “ since he left my House he has been under great
 “ Disadvantages, and his Abilities have been much
 “ starved for want of suitable Support for himself
 “ and numerous Family; which has obliged him to
 “ labour with his Hands, and for many Years was
 “ without polite Conversation, while he lived among
 “ *Indians*, and in want of a Library. Notwithstanding
 “ all which, he appears to me to be well accom-
 “ plished, and peculiarly turned to teach and edify
 “ his savage Brethren; and he hath also preached in
 “ *New York*, *Boston*, and other polite Towns among
 “ the *English*, to good Acceptance. By the best
 “ Judges he is said to be an excellent Speaker in his
 “ own Language. His Influence is very great among
 “ the

“ the *Indians*; and if it should please GOD to spare
“ his Life, there is reason to hope he may be emi-
“ nently useful as a Missionary among them. And as
“ he is designed to accompany the Rev. Mr *Whitaker*
“ to *Europe*, to solicit the Charities of GOD’s People
“ for the Support of the *Indian Charity School* in my
“ Hands, and of the Missionaries and Schoolmasters
“ now in the Wilderness; I do hereby heartily recom-
“ mend him to the Kindness, Charity, and Respect
“ of all Christian People, wherever the Providence of
“ GOD shall cast him; and especially do I recom-
“ mend him to the Protection, Care, and Kindness
“ of the Father of Mercies, in whatever Circumstan-
“ ces he may be.

Dated *Nov. 17. 1765.*

Certified by *Eleazar Wheelock*, Founder and Pre-
sident of the *Indian Charity School* in *Lebanon*, in
the Colony of *Connecticut* in *New England*.

“ THE above Account, certified by the Reverend
“ Mr *Wheelock*, is commonly known to be true by
“ People in these Parts.”

Dated *Nov. 27. 1765.*

Certified by NATHANIEL EELLS, Pastor of the first
Church in *Stonington*, *New England*.

The Reverend *Matthew Graves*, Missionary in *New
London* in *Connecticut*, *New England*, from the So-
ciety for propagating the Gospel in Foreign Parts,
writes thus concerning him.

“ THE Rev. Mr *Samson Occom*, of the Tribe
“ of *Mobegan Indians*, in the Colony of *Connecticut*,
“ adjoining to the Town of *New London*, in *North
“ America*, has been Personally known to me above
“ ten Years; during which Time he has shewed
“ himself a Pattern of good Works, of blameless
“ Conversation; a Lover of good Men; sober, just,
“ holy,

26 *Recommendations of the Rev. Mr Occom.*

“ *holy, temperate; gentle to all; commending himself*
“ *to every Man’s Conscience in the Sight of God: so be-*
“ *having himself as a Steward of the Mysteries of*
“ *God; and preaching unto others, that he may not be*
“ *a Cast-away. He is of a most catholic Spirit;*
“ *prudent and exemplary in his Behaviour. The*
“ *Dissenting Ministers, to my Knowledge, allow him*
“ *in his Clerical Capacity to be a Person justly de-*
“ *serving their greatest Esteem. And I faithfully*
“ *believe there are few of greater Credit to their*
“ *Function. And for the Confirmation hereof, I*
“ *refer to the Rev. Mr Whitaker, whom he accom-*
“ *panies, as a Sample to what Proficiency the In-*
“ *dians may be brought.*”

New London, 18th Nov. 1765.

The Presbytery of *Suffolk, on Long Island*, write thus concerning him:

October 31. 1765.

“ THIS Presbytery recommend the Reverend
“ Mr *Occom*, as one they ordained with a special
“ View to the *Indians*: and certify, That he is of
“ good Moral Life, and of good Standing in this
“ Presbytery.”

By Order of *Suffolk Presbytery on Long Island.*

Nebemiab Barker, Clerk.

His Excellency Sir *Jeffery Amherst* hath manifested his Opinion of and Esteem for the Reverend Mr *Occom*, and the noble Design he hath been prosecuting, by granting him a Pass under his Seal, in the Year 1761, and another in 1762, in which he orders his Officers at the several Posts to afford him all needed Assistance: and the commanding Officer at *Onoida* to allow him one Ration of Provision per Day out of the King’s Stores; and afford him all needful Protection in the Discharge of his Duty, while he continued

tinued on his Mission among the *Onoidas*; who are one of the Six Nations; where he met with a kind Reception by the *Indians*: So that the Night before he left them he had Occasion to write as follows.

Onoida, Sept. 8, 1761.

“ THIS Evening the Sachem and principal Men
“ of three Castles came together at the Council-house,
“ and a great Number of *Indians* besides, and I was
“ called to be with them; and after about an Hour’s
“ Consultation, the chief Speaker rose up with a
“ *religious Belt of Wampum* in his Hand, and delivered
“ a Speech. When he had done, he gave the Belt
“ to my Interpreter, and he interpreted the Speech
“ to me, which is as follows :

“ FATHER, We are very glad you have come
“ among us with the *good Word of God*, or *God’s*
“ *News* : And we think we are thankful to GOD,
“ and give you Thanks, and the good Men who
“ assisted you up here.

“ We will, by the Help of GOD, endeavour to
“ keep the Fire which you brought and kindled
“ among us; and will take our *old Customs, Ways*
“ and *Sins*, and put them behind our Backs, and
“ never look on them again; but will look straight
“ forward, and run after the Christian Religion.

“ Whenever we shall attempt to erect Schools
“ among us, we beg the Assistance of good People
“ your Way.

“ We intreat the great Men to protect us on our
“ Lands, that we may not be encroached on by any
“ People.

“ We request that the great Men would forbid
“ Traders bringing any more Rum amongst us; for
“ we find it not good; it destroys our Bodies and
“ Souls.

“ This

28 *Recommendations of the Rev. Mr Occom.*

“ This Belt shall bind us together firm in Friendship for ever.”

N. B. A Speech from the Sachem, or King of a Nation of *Indians*, accompanied with a Belt, is by them looked upon in the same Light as a solemn Treaty between Princes is in *Europe*; as may appear from the following Letter wrote to the Reverend Mr *Occom*.

S I R, *Johnson-Hall, Nov. 3, 1763.*

“ THE *Onoidas* lately desired I would write to you, and desire to know what is become of the Belt of Wampum which they delivered you, when up amongst them on some Occasion; they are desirous of having it returned*.

“ I have hitherto been able, with great Pains and Management, to keep the Five lower Nations quiet and friendly, which alone has been the Means of keeping this Part of the Country safe, and the Communication to the Lakes by the way of *Oswego* open and uninterrupted. But how long I shall be able to continue them in their present friendly Disposition is uncertain. As the Enemy *Indians* are numerous and successful, I greatly fear, unless something is done soon by the General, that they will force our Friends into their Schemes, which would inevitably be attended with fatal Consequences, let some People think as little as they please of them.

“ Every *Indian* in the new *Onoida* Castle, named *Kanawarohare*, where *Gawebe* lives, are our Friends, and determined to live and die with the *English*; the *Ogbuagoes*, *Mohawks*, *Scobarees*, and *Canada* Indians

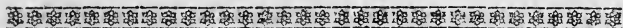
* The desire this because they look on themselves neglected, in not having an Answer from the *English*.

“ *Indians* the same; owing in a great Measure to
“ the little Knowledge they have acquired of our
“ Religion, which I heartily wish was more known
“ to them and the rest.

“ I am much hurried, so have only time to assure
“ you that I am, SIR,

*Your sincere Wellwisher,
and humble Servant,*

WM JOHNSON.



*An ACCOUNT of the Missionaries and Schoolmasters
employed among the remote Nations of Indians.*

MR Samuel Kirtland, Son of a Minister in *Norwich* in *Connecticut, New England*, was initiated in this School, and finished his Education at *Nassau Hall* in *New Jersey* College. While he was in the School he learned the *Mohawk* Language; but as he had a Desire of being useful more remote, he set off for the Country of the *Senecas*, in order to learn their Language, *November 20, 1764*, and was obliged to tarry at *Sir William Johnson's* for a Convoy, till *January 17* following, and then set out with two *Seneca* *Indians* for his Convoy. The Snow was then four Feet deep, and very dry. He travelled on Snow-Shoes, with his Pack of Provisions on his Back, upwards of two hundred Miles into the Wilderness, where was no Path or Houses to lodge in; and in seventeen Days he reached that savage Tribe, which but a few Months before had been imbruing their Hands in our Blood; and there he hath been ever since, except *two or three* Journies on Foot two hundred Miles, to procure a little Bread to save Life; and he purposes not to return till next Fall; when,
from

from the Success he has among them, he hopes to prevail so far as to bring down with him some of their Children for the School, and two or three of their *Sachems*, or Head Men, to see it; and thereby convince them of the Sincerity of the Design for the Good of the poor *Indians*, and by this means remove their *rooted Prejudices*.

Isaac Dakayenensere, Gwedelkes Agwerondongwas. These two are pious *Indians*, converted under the Reverend Mr *Hawley*: They can read *Mohawk*, and teach their more ignorant Brethren the Things of GOD, according to their Ability; having no other Book but the *Psalms*, and a few other Passages of Scripture, and some Prayers in their own Language. *Peter* is the chief Teacher, though youngest of the two. This is he whom the *Indians* at *Onoboque* sent last *March* to ask for a Minister; and who came Three hundred Miles through a deep Snow, and reached Mr *Wheelock's* that very Day, and at the very Hour that several Ministers met to examine two young Men for the Ministry; one of which was designed for them. And so remarkable was the Providence of GOD, that an Interpreter came in at the same Instant, who had lived with these *Indians* for Ten Years, by whose Assistance we were able to understand them, and they us. Thus all these three Parties met together in less than half an Hour, from Places Three hundred Miles distant, and without any previous Appointment, or the least Knowledge of each other's Design.

This *Isaac* is he who wrote the last Letter in this Collection, page 47.

The young Men who were examined, and approved as qualified for Missionaries among the *Indians* were

Mr *Titus Smith*, and
Mr *Theophilus Chamberlain*.

These

These young Men were educated in *Yale College* in *Connecticut*; and in the Judgment of Charity are truly pious. They continued some Months with the Rev. Mr *Wheelock*, to prepare for their Mission. — Mr *Chamberlain* last War was taken Captive by the *Indians*, and contracted such a Love to, and Pity for them in their miserable State, as excited him to spend his little all, and ran in debt, in order to fit himself to preach the Gospel among them.

There are Eight Schoolmasters, all *Indians*, viz.

David Fowler, a *Montauk Indian*. He is serious, active, a good Scholar, and well acquainted with Farming. He is like to bring the *Onoidas* to cultivate their Lands. He teaches a large School among them.

Joseph Wolley, and *Hezekiah Calvin*, are both *Delawars*. *Joseph* appears eminently pious, and teaches a School at *Onoboquage*, which is increasing. He appears earnestly desirous to bring his poor savage Brethren to the Knowledge of CHRIST. *Hezekiah* is a sober, well-behaved Youth, and teaches a School among the *Mobawks*. They are all good Scholars in *English*, *Latin* and *Greek*, and write a very good Hand.

Abraham primus, *Abraham secundus*, *Peter*, *Moses*, and *Jobannes*. These five are all *Mobawks*, and were well accomplished for Schoolmasters: But because they were rather too young to have the full Management of Schools, they were appointed to be under the more special Direction of the Missionaries, who by the earnest Desire of the poor Heathen, soon found it necessary to place them all in Schools. In this Station they have behaved well. These Youths had under them One hundred twenty seven *Indian Children*

dren last *September*, who have made such surprising Proficiency that they will need Bibles immediately.

Joseph Brant, a *Mohawk Indian*, and of a Family of Distinction in that Nation, was also educated by Mr *Wheelock*, and was so well accomplished, that the Rev. *Charles Jeffry Smith* (a young Gentleman, who, out of Love to CHRIST and the Souls of Men, devotes his Life, and such a Fortune as is sufficient to support himself and an Interpreter, wholly to this glorious Service;) took him for his Interpreter, when he went on his Mission to the *Mohawks*, near Three Years ago. But the War breaking out at that Time between the back *Indians* and the *English*, Mr *Smith* was obliged to return; but *Joseph* tarried, and went out with a Company against the *Indians*, and was useful in the War; in which he behaved so much like the Christian and the Soldier, that he gained great Esteem. He now lives in a decent manner, and endeavours to teach his poor Brethren the Things of GOD, in which his own Heart seems much engaged. His House is an Asylum for the Missionaries in that Wilderness.

Jacob Fowler, a *Montauk Indian*, who is well accomplished for a Schoolmaster, and was to have been sent out last Spring; but was detained with a View of accompanying one *M^c Clure*, an *English Youth* educated in the same School, to some remote Nation this Year, if Providence shall open the Way, in order to learn their Language, contract an Acquaintance, and bring down two or three of the Children with them to the School, and so fit them for a Mission among them.

— *Avery*, an *English Youth* in the School, is to go with another *Indian* to another Nation, for the same Ends.

Thus

Thus Interpreters will be needless, great Expence thereby saved, the Prejudices of the *Indians* removed, and they prevailed on, not only to hear and receive the Gospel, but to cultivate the civil Arts among them; which they will see exemplified in those who go among them. And we cannot but hope these Youth will fill their Places with as much Faithfulness as those already sent out, who, it must be owned, have done well on their Mission.

With what a disinterested Spirit they are endowed, what Hardships they have undergone, and what a wide Prospect of future Usefulness is now opening, will appear from the following Extracts from Letters sent within these two Years last past to the Rev. Mr *Eleazar Wheelock*.



EXTRACTS of LETTERS.

Mr *Kirtland* writes thus.

Johnson Hall, Dec. 27. 1764.

THE *Senecas*, among whom I am going, are Heathen indeed; and some rather worse, being Profelyted by the *French* Jesuits. There is a small Town which is very firm in the *English* Interest, where I am to reside: But the largest, which contains Three hundred Wigwams, or Huts, is a good deal wavering. Sir *William Johnson* thinks very favourable of my going. It may be the means of securing them, before the *French* renew and strengthen their Interests among them. The *Indians* think a Minister has nothing to do or say, but such Things as relate to the Welfare

and Salvation of Souls. The Ministerial Office with them is rather more sacred than with the *English*. — As they have little Knowledge of the Gospel, what the Minister declares, they suppose to be the Mind of GOD. The *French* Jesuits could do more with the *Indians* in the last War, than the Governors and all *Canada* besides. But if the Minister's Life does not correspond with his Doctrines, they think he is a Deceiver and a Spy. I have got a little of their Goodwill and Esteem. Some are quite free with me, begin to think I am a true Friend and an honest Fellow. When this good Beginning is perfected, half the Battle is gained; I can then be free with them, and get all their Hearts. They have reported among the *Kauknawagas* in *Canada*, *Onoidas*, and some others, that I am come up a Missionary for the *Senecas*; which appears to the Six Nations a great Thing.

January 1. 1765.

I Hope you have received the Letter I wrote you by Captain *Putnam* and Mr *Jones*; when I informed you that I expected an Opportunity, in a short Time, of some *Indians* to accompany me to the *Senecas*. There were some who were going near their Castle, but his Honour did not choose I should go, until he had spoken with those *Indians* among whom I am to live, and know what Acceptance I should meet with. He expects them down in about five Weeks. He thinks favourably of my going; that such a Thing may be the means of securing them, before the *French* have Opportunity to renew and strengthen their Interest. Through his Goodness and Condescension I have got that Knowledge and Understanding of *Indians* which long Experience must otherwise have acquired. I desire to have those grateful Sentiments which such paternal Care, and other uncommon Kindnesses demand. I have been learning
the

the *Mohawk* and *Seneca* Languages ever since my Return from *Onohoquage*.

January 22. 1765.

YESTERDAY returned from *Kanajoobare*, where I have been for some Time. Delivered to them several Discourses. Kept a Singing-School every Night in the Week, except *Saturday*-night. Last Sabbath-Evening, by my Desire, the three Head Men of the Place met at *Josepb's* House. After discoursing with them upon several Points in Divinity, which I thought not prudent to speak in Public, I acquainted them with your Design; upon which they gave me the following Answer. " We are glad to hear such
 " Things. We have a great while desired a Minister.
 " We are sensible, if we do not get a Minister,
 " and keep close to Religion, we shall be a forsaken
 " People: God will cast us away. If we could get
 " a Minister, we would be religious and live sober-
 " ly, Christian-like; that our Children might follow
 " our Tracks, and thereby bring a Blessing upon
 " them. We have sometimes been almost discour-
 " aged, because some say we have not a sufficient
 " Number for a Minister; but you say this Minister
 " (meaning Mr *Wheelock*) says, we are not to be neg-
 " lected or cast away because we are few: Souls are
 " very precious, and more worth than all this Earth:
 " You say, he hath had Thoughts of us for some
 " Time, and remembers us in his Prayers; and if we
 " apply to him now directly, he would send us a Mi-
 " nister in the Spring, a *good, true, faithful Minister*,
 " who would settle down and tarry with us, and who
 " would likewise assist us in building us a Church.
 " We are glad to hear this: As soon as our old Wo-
 " men and Men return from Hunting we will call a
 " Meeting and send a Petition. Please to write what
 " we intend to do: first acquaint General *Johnson*, if

“ we had a good Minister a great many would come
 “ and live with us, some from the lower Castle, some
 “ from *Onoida*, some from *Canada*; we should be
 “ presently numerous if we have a good true Minis-
 “ ter: we want one who is faithful, and will stand
 “ by us.”

I shall spare no Labour nor Cost, especially the former, where, I think, GOD calls for them. If your School does not succeed, I shall despair of any other Attempt to evangelize the Heathen.

As soon as I shall get the *Seneca's* Language perfectly, I can make way for seven or eight Missionaries among the more remote Nations, not belonging to the Confederacy; among which is *Pondiack's* Tribe, which is vastly large, imagined capable to raise 20 or 25,000 fighting Men.

A short Speech, with a String of Wampum, is to be made to every Tribe through which I pass, acquainting them with my Design, the Design of the Minister that sent me, &c. &c. A longer and more full Speech to the Sachem of the *Senecas*; besides a String of Wampum and a small Present, which I am to deliver with my own Hands to the aforesaid Person, for my Benefit, Protection, &c. upon the hearing of which the two *Indians* that accompany me expressed great Joy and Thankfulness. Then a strict Charge was given to secure me from all Harm while passing through the Nations, and deliver me safe to the above mentioned Sachem. They promised the utmost of their Ability; upon which I arose, taking them by the Hand, and thanked them for their Good-will, &c. after speaking a few Words, they arose and did the same, adding, “ that it was the great Spirit above that
 “ had thus disposed my Heart.” One of my Companions will live at the same Place to which I am bound: the other belongs to a Town of *Senecas* upon the *Ohio*, near *Fort Pitt*; who says, he shall publish this
 good

good News wherever he goes, not doubting it will be very acceptable to a great many.

It is said to be a very great and dangerous Undertaking to venture into those Parts, though the most promising, should my Life be spared, and Success granted, of any whatsoever.

I apprehend you will be able to form some Judgment of Affairs from Hints I have given. His Excellency advises me, by all means, to carry a few Necessaries to give them, to open the Way for a kind Reception and good Treatment; and in the Spring renew the same. The giving them such Things as they stand in need of, at their own Homes, will be esteemed ten times as great as the same Value given here. His Excellency, for this Purpose, has given me to the Value of Twenty or Twenty five Shillings, in such Things as will be agreeable to them. His Stores are just exhausted, or he would give me more. I hope you will not think me imprudent, if I purchase a few Things for this Purpose. I shall neither ask nor desire any thing for this Year's Service; only beg such Things to give the poor naked Wretches, as will be necessary to open the Way for the Cause of GOD; which I pray GOD I may make my only Attention and Employment. The *French* Jesuits never spared in this Practice. This seems, under GOD, to be a hopeful Prospect. Pray for GOD's infinite Condescension to improve a Creature, so vile and unfit for his Service. Perhaps I may be killed in my first Attempt. I know not what GOD designs for me, whether Life or Death; but this I know, if his holy Will is my constant Care, my Meat and Drink, I shall live in Peace, and at Death reap eternal Life. I hope you will pray for me, that GOD may give me Wisdom, Prudence and Skill; and above all, keep me very humble: and also that I may be supported in my Journey. It is well I have been accustomed

to some Hardships, or this Journey would be too hard for me: The Weather is excessive cold; the Snow above four Feet deep. I add no more; in haste,

Your ever obedient and most humble Servant,

SAMUEL KIRTLAND.

Abstracts of two Letters from *David Fowler*, an *Indian* of the *Montauk* Tribe, now Schoolmaster at *Onoia*, to the Reverend Mr *Wheelock*.

Kanavarobare in *Onoia*, June 15. 1765.

Honoured and Rev. SIR,

THIS is the twelfth Day since I began to keep this School, and I have put eight of my Scholars into the third Page of their Spelling-book; some have got almost down to the bottom of said Page. I never saw Children exceed these in Learning. The Number of my Scholars are Twenty six, when they are all present; but it is difficult to keep them together: They are often roving about from Place to Place to get something to live upon; Provision is very scarce with them.

I am also teaching a Singing-School. They take great Pleasure in learning to Sing. We can already carry three Parts of several Tunes.

My Friends are always looking for the Ministers. There is scarce a Day passes over, but somebody will ask me, "When will the Minister come?" All I can tell them is, that I expect they will come the middle of this Month. I have been treated very kindly since I came to this Place. I should want for nothing, if they had wherewith to bestow.

I find it very hard to live here without the *other Rib*; for I am obliged to eat with Dogs; I say, with Dogs; because they are continually licking Water
out

out of their Pails and Kettles: yea, I have often seen Dogs eating their Victuals, when they set down their Dishes: They will only make a little Noise to shew their Displeasure, and take up the Dish, and finish off what the Dog left. My Cooks are as nasty as Hogs; their Clothes are black and greasy as my Shoes; their Hands are as dirty as my Feet; but they cleanse them by kneading Bread. Their Hands will be very clean after kneading three or four Loaves of Bread. I am obliged to eat whatsoever they give me, for fear they will be displeas'd with me. After this Month I shall try to clean some of them; for I must move along by Degrees. If they once get out with me, it is all over with me. I shall have a House built me next Week; then I shall have my Victuals cleaner.

I now and then drink a little Tea, which I brought with me, and eat some dry Bread which I bought, and some little Fish, which I catch out of a small River, and their Pottage, which is made of pounded Corn.

I ask the Continuance of your Prayers, that GOD would give me Grace, and fill my Heart with the Love of GOD, and Compassion to perishing Souls; and that GOD would make me an Instrument of winning many Souls to CHRIST before I leave this World. Please to accept much Love and Respect from

Your affectionate, though unworthy Pupil,

DAVID FOWLER.

From the same.

Onoia, June 24, 1765.

I Now write you a few Lines, just to inform you that I am well at present, and have been so ever since I left your House; blessed be GOD for his Goodness to me. I am well contented to live here, as long as I am in such great Business. My Scholars learn

very well; I have put Eleven of them into *a*, *b*, *ab*. I have Three more that will advance to that Place this Week; and some have got to the sixth Page. It is a thousand Pities they cannot keep together: they are often going about to get their Provision. One of the Chiefs, in whose House I live, told me, he believed some of the *Indians* would starve to Death this Summer. Some of them have almost consumed all their Corn already.

I came too late this Spring: I could not put any thing into the Ground: I hope I shall next Year. I believe I shall persuade all the Men in this Castle, at least the most of them, to labour next Year. They begin to see now, that they would live better if they cultivated their Lands, than they do now by Hunting and Fishing.

I have been miserably on't for an Interpreter. I can say very little to them. I hope by next Spring I shall be my own Interpreter.

It is very hard to live here without the *other Bone*. I must be obliged to wash and mend my Clothes, and cook all my Victuals, and wash all the Things I use; which is exceeding hard. I sha'n't be able to employ my vacant Hours in improving their Land, as I should if I had a Cook here. I am

Your affectionate, though unworthy Pupil,

DAVID FOWLER.

Abstract of a Letter from *Joseph Wooley*, an *Indian* of the *Delaware Nation*, Schoolmaster in the *Mohawk Country*, to the Reverend Mr *Wheelock*.

Johnson Hall, July 1765.

Reverend and Honoured SIR,

THE Language of my Heart is, to contribute the little Mite I have to the living God, and be in his

his Service. My Soul seems to be more and more upon the perishing Pagans in these Woods: I long for the Conversion of their Souls, and that they may come to the Knowledge of our Lord JESUS, and be saved.

But O, what Reason have I to be ashamed before GOD, and confess my corrupt Nature, and Luke-warmness in the Things of Religion, that I live no nearer to him. It is worth while to go Mourning all my Day.— O, it is impossible to express the Things I mean. My Heart feels sorry for the poor *Indians*, that they know no more about our crucified Saviour; and I wish I was made able to teach and instruct them;— and I shall do whatever lies in my Power to tell them of CHRIST as long as I tarry: I feel ashamed that I have done no more towards it.

I hope you enjoy your Health, which I wish may long continue. I have no more to add, but that I beg Leave to subscribe myself, and be esteemed,

Your dutiful and most humble Servant,

JOSEPH WOOLEY.

Abstracts of Letters from the Rev. Mr *Theophilus Chamberlain*, Missionary among the Six Nations of *Indians* in North America, to the Rev. Mr *Eleazar Wheelock*.

Upper Mohawk Castle, July 14. 1765.

Rev. and much respected SIR,

— ON last *Thursday* the *Indians* met between Eleven and Twelve, to hear what I had to say to them. The Meeting was opened with the Sound of a Horn. I delivered a short Speech to them, in which I told them, That Mr *Wheelock* earnestly desires to have the *Indians* taught to Read and Write,

Write, but above all to understand the Christian Religion. I told them something of the Pains he had taken to accomplish that End, and that I believed his whole Design is to make them a happy People. I farther told them, that he, this Spring, has sent out two Ministers amongst the Six Nations, with eight *Indian Lads* to assist in teaching the *Indians*, and to keep Schools. In the Conclusion of my Speech, I desired them now to tell me whether they desired Preaching, and choose to have their Children taught to Read and Write; — and if they do, how many Schoolmasters will be necessary at their Castle, and to tell me where they would have their School kept; that I may know how to dispose of the Boys, for I now have the Care of them.

I then retired, leaving them to consult among themselves. After about half an Hour they sent for me to come in; as soon as I entered the Room, an elderly Man rose up, and made a considerable Speech to me, in which he said, “A considerable Part of our *Indians* live down the River about two Miles, and are many of them not present, but I believe they will fully agree with us. As for myself and my Brethren here present, we would be glad if you would tarry here, and preach all the Time. We want a Minister always here. We want to have our Children learn to Read and Write. We think two Schoolmasters will not be too much,— one at these Houses, and another at the Houses below. There are about Thirty-five Children here and at the other Place, big enough to go to School. We will make our Children go to School every Day.”

I then told them I was heartily glad to find them so much inclined to be instructed in the Christian Religion, and to have their Children taught to Read.— I farther told them, that they might be sure Mr *Whe-lock* would rejoice to hear such Things of them; and

Extracts of LETTERS.

to him I would give an Account of all that happened. After this, finding them disposed, I prayed with them: to which they attended; and sung a Psalm afterwards, with seeming Devotion. They then all came round, shook Hands with me, and returned me Thanks for the Good-will which I shewed them, and then departed.

Kanajobare, July 17. 1765.

Yesterday we came here about Eleven. In the Afternoon I visited the Schools, as I have done again this Afternoon, and intend to do so every Day while I am here. And to speak the Truth, it is the most satisfying Diversion my eternal Master ever allowed me; to take my Horse about Two, (directly after Dinner) ride about two Miles in a good Waggon Road, go to a good House pleasantly situate on the Top of an Hill, surrounded on all Sides with a fine descending Green Turft with *English* Grass; to enter; find our little *Abraham* sitting; have him rise and salute me; Eleven or Twelve Boys and Girls (for so many he constantly has) all rise, bow and curtesy handsomely; to enquire of *Abraham* the Manners and Customs of his School; the Proficiency his Children make in Learning, &c. &c. &c. (This is real Pleasure!) Then to give some Instructions; to leave them; take my Horse; ride, through a small Grove over a gliding Stream, on to a second Hill; find the other *Abraham* busily engaged in his School, consisting of sixteen or seventeen, chiefly Boys; have over all the forementioned Ceremonies; then return to my Lodgings. This is my Afternoon's Diversion. And I can't express the Satisfaction I take in seeing near thirty *Indian* Children, but six Days ago unacquainted with a Letter (except two or three) now engaged in learning their Letters, and several of them beginning to pronounce Syllables.

I have

I have likewise the Pleasure to inform you, that *Abraham primus* is as lively, active, and industrious a Schoolmaster as I ever saw. The School began last *Friday*. The Children at both (if I have not miscounted) are, at present, Twenty-eight, all I judge between Sixteen and Six Years old; and if I can find out that they have Children enough among the *Indians* here, I shall insist on their sending them to make up the five and thirty they mentioned, as a Condition of my setting up Two Schools. The *Onoidas*, I understand, are at the *German Flats*. I shall visit them next Week, if I am well enough. I am now at *Joseph Brant's* House very poorly with a *Dysentery*, which hath followed me near a Week. Riding in the Rain several Times, wading through Brooks to get along, and lodging on the cold Ground the other Night, have made me almost down Sick: but my Business keeps me alive. *Joseph Brant* is exceeding kind. I feel contented in the Business, and with the Method of living I am in. I want for nothing but Wisdom, Prudence, and a good Heart. I remain,

Reverend SIR,

In all Respect and Obedience, yours to serve,

THEOPHILUS CHAMBERLAIN.

The Rev. Mr *Titus Smith*, another Missionary to the Six Nations, writes thus :

Lake Utage, at the Head of *Susquebanna* River, August 3. 1765.

I Am every Day diverted with a View of *Moses* and his School; as I can sit in my Study and see him and all his Scholars at any time, the Schoolhouse being nothing but an open Barrack. And I am much pleased

pleased to see eight, ten, or twelve, and sometimes more Scholars sitting round their Bark Table, some Reading, some Writing, and others Studying; and all engaged, to Appearance, with as much Seriousness and Attention as you will see in almost any worshipping Assembly; and *Moses* at the Head of them, with the Gravity of a Divine of fifty or threescore. How agreeable such a Sight would be to you, is not hard to guess! I expect this School will be much larger when it comes to *Onoboquage*, as there are but few here, and many of these, upon the Account of the present Scarcity, are obliged to employ their Children. The School at *Onoboquage* will doubtless be large enough for *Joseph* and *Moses* both.

The Reverend Mr *Wheelock* writes thus :

Lebanon in Connecticut, Oct. 11. 1765.

THE Reverend Mr *Chamberlain* returned from his Mission among the Six Nations last *Friday*, (accompanied by two *Onoida* Boys for this School) to procure another Missionary for one of the Places where he has been preaching among the *Mohawks* and *Onoidas*; and to get Recruits and Supplies of Necessaries for himself, and those Schoolmasters who design to winter with the *Indians*.

He informs me, that the *Indian* Schoolmasters have in general conducted very well: are received cheerfully, and treated kindly; and that there are now in their several Schools One hundred and Twenty-seven Children; and that he had provided another School of upwards of Twenty Children more for *Peter*, but he being taken Sick could not enter into it; which is ready for him or another next Spring.

Mr.

Mr *Chamberlain* also informs me, that he has lately made a Tour among the *Onondagas* (accompanied by Delegates from the *Mohawks* and *Onoidas*) and preached to them, where never any Missionary had been before. That the Representative of that whole Nation told him, after a Consultation of Two Days among themselves, that they were all agreed to receive Christianity, and would have him be easy in his Mind, and know, that from that Day they should be glad to be instructed; and desired him to tarry and preach to them. And when he came away, he told them he would do his Endeavour that a Minister should be sent to them next Spring.

The following is a Letter from the *Indians* of *Onokoquage*, who were, on Account of Scarcity, removed for a while to another Place.

BRETHREN,

Lake Utage, July 31. 1765.

WE were informed by our Messenger that we sent to you last Spring, (*Gwedelbes*, or *Peter Agwirondongwas*) that you would not only assist us by sending us Ministers to teach us Christianity, but also that you would assist us in setting up Husbandry, by sending a Number of white People to live with us; who, when come, should build us Mills, teach us Husbandry, and furnish us with Tools for Husbandry, &c.

We greatly rejoiced at hearing of it, and expected them this Spring, but are disappointed; at which we are very sorry: But we hope that we may yet receive them, and should much rejoice in it, should you send them to us.

We would have you understand, Brethren, that we have no Thoughts of selling our Land to any that come

come to live among us. For if we should sell a little Land to any, by and by they would want to buy a little more, and so our Land would go by Inches, till we should have none to live upon.—Yet as those that come to instruct us must live, we have no Objections against their improving as much Land as they please; yet the Land shall remain ours.

We have, Brethren, never petitioned to you yet for any to assist us, but only those that come with *God's News*, (*i. e.* the Gospel;) yet, as you have offered to assist us likewise in teaching us Husbandry; we greatly rejoice in it, and think that they should go together, the one as well as the other, and that we want Instruction in both. Brethren, we send our kindest Love to you, and remain your Brethren,

Isaac Dakayenensere.

Adam Woonwanoron.

The *Indians* being returned home, *Isaac* writes the following Letter to the Reverend Mr *Wheelock*.

BROTHER, *Onobouage*, Sept. 29. 1765.

I Am exceeding glad that you received our Letter, and am glad to hear that you received it gladly. We likewise received yours with Joy.

I have often wrote Letters to my Brethren, the *English*, to which I never received any Answer: Whether they were lost by the Way, or what the Occasion was that I received no Answer, I know not: But now I rejoice that I have received an Answer, and hear that our Letter was received safely. I am likewise glad to hear, that you have sent an Account of our Desire to *England*.

Thus

The great Men have now been together, and I have told them the whole of the Letter that you sent to us.

Brother, I send my hearty Love to you, and to the Ministers, and to our other Brethren that assist them.

Give my Service to the King.

I remain your Brother,

Isaac Dakayenensere.



A P P E N D I X

T O T H E

F O R M E R N A R R A T I V E

O F T H E

INDIAN Charity - School

In *Lebanon* in *Connecticut*, *New England*:

Founded and Carried on by

That Faithful Servant of GOD

The Rev. Mr *Eleazar Wheelock*.



INCE the First Edition of the foregoing *Narrative, Recommendations, Attestations, and Extracts of Letters*, it is judged proper not only to publish a Second Edition, but also, by way of *Appendix*, to make mention of some other fresh important Testimonials as well as some other further Accounts of the Progress of this laudable Undertaking, which have lately come to hand. The following favourable Vote of *The General Assembly of the Governor and Company of the Colony of Connecticut*, holden at *Hartford*, not above twenty Miles from Mr *Wheelock's Indian School*, on the Eighth of *May*, A.D. 1766. both in respect to its Date and Importance, demands the first and most immediate Attention; namely, “ Upon the

D

“ Memorial

“ Memorial of the Rev. Mr *Eleazar Wheelock* of
 “ *Lebanon*, representing to this Assembly, at their
 “ Sessions in *May*, A. D. 1763. granted said Memo-
 “ rialist the Benefit of a Brief throughout this Co-
 “ lony for the Support and Encouragement of the
 “ *Indian* Charity-School under his Care.”

“ That before the said Brief was generally read in
 “ the several Congregations to which it was directed,
 “ it was thought prudent to suspend the further
 “ Reading of the same, on account of some Hostilities
 “ committed by the *Indians*, until a more favourable
 “ Opportunity. That the same School is yet conti-
 “ nued, and the Numbers and Expences greatly in-
 “ creased, in supporting a Number of Missionaries
 “ and Schoolmasters among the *Indians*, &c. And
 “ praying that said Brief may be again revived and
 “ properly encouraged as per Memorial on File.
 “ This Assembly do thereupon grant and order a
 “ Brief throughout this Colony, recommending it
 “ to all Persons charitably and liberally to contribute
 “ to such a pious and important Design; and that the
 “ Monies so collected be by the Persons therewith
 “ intrusted in the several Congregations, delivered as
 “ soon as may be to the said Mr *Wheelock*, taking his
 “ Receipt therefor, to be by him applied for the Use
 “ and Benefit of the said School, as prayed for. And it
 “ is further resolved, that printed Copies of this Act be
 “ seasonably delivered to the several Ministers of the
 “ Gospel in this Colony, who are hereby also directed
 “ to read the same in their several Congregations, and
 “ thereon appoint a Time for making such Con-
 “ tributions.”

A true Copy of Record, Examined by

GEORGE WYLLYS,
 Secretary.

The Reverend Mr *Eells*, of *Stonington* in
New England, writes thus :

Stonington, July 29, 1766.

MR *Wheelock's* Plan has been published, his Measures are open and manifest ; and the Success of them beyond Expectation. This School is in high Reputation in all our Colonies, and among the *Indians*, so far as it is known ; and daily gains Credit : And if a Support can be obtained, I doubt not will send forth more Missionaries and Schoolmasters into the Wilderness than all the Continent besides ; and under the best Advantages, as they will be able to speak to the *Indians* in their own Tongue.

The Reverend Mr *Wheelock* writes thus :

Lebanon, July 28, 1766.

I Never was so full of and crowded with Business for so long a Time together as I have been of late. I have still and intirely as much the Care of my School as ever ; and the Burden of every thing that concerns the Missionaries, and the Planning all their Missions, and procuring all Provisions of every kind, lies upon me. But GOD helps me. I enjoy Peace and Contentment, which is a continual Feast. I am much satisfied with the Course Providence has taken in the Disposal of the Missionaries and Schoolmasters this Year ; and I hope, when I can hear that their Schools are settled, I shall be able to inform you that I have near Two Hundred of the poor wretched Children at School under the Instruction of my Boys in the Wilderness. How wonderful is the Progress of

this Design already! Five Years ago nobody thought of a Probability of introducing a Schoolmaster into these Parts, if any Attempt should be made, excepting at *Onoboquage*, and there to take but Ten or Twelve Children. And you well know that my Proposal to obtain a Number of their Children to be educated here, was thought and spoken of as wild and extravagant, and by some hardly to be accounted for but by a distempered Brain: Yet amidst, and against all Opposition and Discouragements, I have evidently got the Friendship of the Body of the Six Nations; and, was I prepared to receive them, I might have Hundreds of their Children to be intirely under my Direction and Care. Indeed this is the LORD's Doing; and to Him alone belongs the Glory.

David Fowler * set out the Day before Yesterday with *Hannab Garret* † to visit her Parents at *Narraganset*, where he proposes to marry her; and from thence to make a Visit to his Parents on the Island; and, as soon as he can, return to his School at *Onoida*. I have clothed them well, and furnished her in part for House-keeping, have also supplied them with two Horses and Furniture, and must likewise let him have some Husbandry Tools, besides one or two Cows and a Swine: and hereby I hope they will soon be able to live with little Expence to the Public. I wish you could furnish him, and Mr *Kirtland* too, with Books; they have neither of them an Expositor on the Scriptures. *Clark's* Bible is a good thing; it would be more convenient for Transportation by Land if it was in Two Volumes.

* An Indian Schoolmaster brought up in the School.

† An Indian young Woman educated there also.

From the same.

Lebanon, July 8th, 1766.

BLessed be GOD, Accounts from your side of the Water are hitherto encouraging, and I hope in GOD yet to see the Prosperity of these feeble Beginings, and that by means of this infant Institution the Redeemer's Name will be manifested to Thousands of the most ignorant, fordid, and miserable of the human Race. My dear Mr *Kirtland* returned from his nineteen Months Journey to the *Seneca* Country the 24th of *May*, accompanied by *Tebanande*, the Chief Warrior of that Tribe, who hath been a steady Friend and Patron to him in all his Troubles and Dangers, and several times rescued his Life when it was threatened by and exposed to the merciless Rage of blood-thirsty Monsters, which that Tribe hath abounded with.

After a March of seventeen Days through the Wilderness, about 250 Miles, as they went through the Nations, the Snow four Feet deep, with no Provisions but what they carried upon their Backs and caught in the Woods, accompanied by two *Indians* of that Tribe, he arrived *February* the third, at a *Seneca* Town called *Canasadaga*, where he met with a kind Reception, but soon found new and unexpected Difficulties to encounter; for, ten Days after his Arrival, the Man of the House or Hut where he lived, died suddenly. He laid down well, but was found dead before the Morning. He was the Chief Man of the Place. On this, a general Jealousy prevailed (agreeable to the Genius of the Nation, and especially of that Tribe) either that Mr *Kirtland* had killed him by Magic, or that he had brought Death and Destruction to the Nation with him. After this, they gave him nothing to eat for two Days, and held a Consultation

among themselves whether it was not best to kill him. But at last concluded immediately to set a Watch over him, with orders to kill him if he should attempt to run away. This Guard continued a Fortnight. Soon after a Famine ensued, and spread through that Part of the Country, occasioned by the early Frost that cut off their Corn, and their Men being diverted from their usual Hunt by their War with the *English*. Two Months Mr *Kirtland* lived without Bread, Flesh, or Salt, excepting once, when he eat part of a Bear which was killed by one of that Castle. His general Food was small Fish, Roots, Acorns, and a Handful of pounded Corn boiled in a large Quantity of Water. But a particular History of his Trials would exceed the Limits of a Letter. They saw his Resolution to continue, and his Zeal to prosecute the great Design of his coming among them. From thence many of them began to conceive a good Opinion of him. This was furthered by Messages sent them in his Favour by the *Onoidas* and *Onondagas*; so that at length many were persuaded that a Higher Power had inclined and disposed his Heart to this Visit. Some hereupon seemed earnest for him to get their Language, that he might be in a Capacity of telling them the great Things which he had in view, but of which they had no Idea. But notwithstanding all this, his Life was often threatned by a Number, and to the very last by one in particular, a Warrior, who steadily professed that he would kill him let the Consequence be what it would.

When he left them this Spring, a Number of them seemed much affected with the Representation he had made of the Wretchedness of their State, desired his Continuance with them, and appeared really concerned for his Safety among them. But it is difficult

to describe the low. and wretched Condition the poor Creatures are in.

Mr *Kiriland* was separated to the sacred Work by Fasting and Prayer, and Laying on of Hands, on the 19th *ultimo*. The Reverend Mr *Chamberlain*, Mr *Kenne*, and *Samuel Asbpo*, an *Indian* of the *Mobegan* Tribe, were appointed to accompany him into the *Indian* Country, and to preach the Gospel to the several Parties, where Doors appeared to be open for that Purpose. Three *English* Youths, Members of *Yale* College, as well as of this School, are to go with them, to spend the ensuing Season in learning the Languages of such Tribes as they are likely to serve, when they have finished their School-learning.

David Fowler and *Hezekiah Calvin* are to continue in their old Schools. The Reverend Mr *Pomeroy* was appointed to accompany them into the *Indian* Country, and spend some Months in settling their Schools and directing their Affairs. Their Clothing, Furniture, &c. were almost ready when *David Fowler* returned from *Onoida*, the 27th *ultimo*. He came accompanied by my *Moses*, a *Mobawk*, and *William* an *Onoida*, one of his Scholars; and brought the melancholy Account of the Death of *Gawebe*, the Chief Warrior of that Tribe, a fast Friend to the *English*, and zealous to have the Gospel introduced among them: When he was dying, he gave a solemn Charge to get a Minister settled there: he charged also his Wife not to mourn for him after their heathen Custom, but to pray to God, and follow after Religion; to govern the Children well; and as soon as they should be big enough, to send them to this School.

Yesterday *Tehanande*, the Black General of the *Senecas*, who came down with Mr *Kirtland*, and who will say as much to his Nation in favour of the *English*, and of this Design, as he can, set out for his own Country, clad in his Regimentals, which were given him by our General Assembly. He was mounted on a sprightly Horse which I procured for him, accompanied by the following Missionaries, destined to their respective Services and Places, as followeth: Mr *Kirtland* for *Canawarobare* in *Onoida*; Mr *Kenne* for *Old Onoida*, about six Miles distant; Mr *M^c Cluer* to abide with Mr *Kirtland* to learn the Language, and assist *Joseph Johnson* in the School, until *David* returns; *Joseph Johnson* to take the said School under Mr *Kirtland*'s Direction, until *David* comes; and then to serve as Usher under *David*, as the School will be large enough for two. Mr *Chamberlain* to preach at *Canajohare* and *Fort Hunter*, at which Places, as my Boys inform me, are 140 Families. *Hezekiab* to keep his old School at *Fort Hunter*. *Samuel Johnson*, the *English* Youth, with *Jacob Fowler*, to keep the two Schools which my two *Abrabams* kept last Year. Little *Abrabam* is invited to take a School at *Willbeske*, a new Settlement of *Indians*, about eight or ten Miles below *Fort Stanwix*. May God go with them, inspire them with Wisdom and Zeal, pull down the strongholds of *Satan*, and make the Powers of Darkness tremble before them! My hope is in God alone - and for that Reason my Mind is always calm.

It appears to me, God designs much Glory to his own great Name by this infant Institution. I expect Friend *Asbpo* here soon, in his Way on his Mission to *Jeningo*, where he proposes to winter if Prospects are encouraging.

How shall I furnish dear Mr *Kirtland* and *David* with Libraries? They are like to starve for want of Expositors, Concordances, &c. &c. and *David* will want some plain spiritual Treatises, &c. My dear Sir, when you are near and warm at the Throne of Grace remember yours, &c.

From the same.

Lebanon, July 29, 1766.

I Wrote to you, *via Boston*, a few Days ago, and have nothing now to write but to the same Purpose.

Mr *Kirtland* returned from his long Tour to the *Senecas*, May 24th, accompanied by *Tebanande*, the Chief Warrior of that Nation, and one whose Influence among them is great. He appears to be a pregnant Genius, of an affable Temper, benevolent, steady, judicious, manly; and hath always been a Friend to the *English*, a Protector and steady Friend to dear Mr *Kirtland*, amidst Perils and Dangers too many and great to relate and describe in this Letter. They came to *Hartford* while the General Assembly were sitting: the Governors and Company shewed him great Respect, and made a handsome Entertainment for him. The Governor delivered him a Speech, and received his Answer, Mr *Kirtland* being Interpreter, much to the Satisfaction and Admiration of the whole Assembly. After this they made him a present of Twenty Pounds. The Black General was much affected with their Kindness and Respect, and marvelled to find the Country so well peopled. He was lame with the Gout or Rheumatism, or he would have gone to *Boston*. He seemed much affected with my Representation of the wretched and miserable Condition of his Nation, &c. and gave into it, I believe heartily, that we are the People that God loves,
and

and that they have been cast off by Him a long time. He said he would go and tell his Relations what I had said, and what he believed; but, said he, they will all rise up against me when I do so. He was greatly pleased with my School, and was often so affected with a Sense of the Ignorance and Brutality of his own People, that he would sometimes talk with Mr *Kirtland*, and weep a great Part of the Night, till at some Times he was almost overwhelmed with Sorrow. “ Now, said he, I find all the Things Mr *Kirtland* told me, and a great deal more, are true.”

My dear Sir, pray that I may live upon God every Day, who is my Rock, my Strength, and my Salvation; blessed be his Name. My Situation hath been such as hath constrained me to live upon Him, nor can I live any other Way: but I have sufficient, and more than sufficient Reason to be jealous of my own Heart, which I find too unruly to be kept by any but God alone.

From the same.

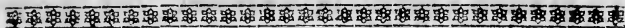
Lebanon, Sept. 9th, 1766.

YESTERDAY *David Fowler* set out with his Wife, who was *Hannab Garret*, with a good Pair of Horses, a Horse-Cart, Clothing for two Years, a Set of Carpenters and Joiners Tools, and some Necessaries for House-keeping, and a new Supply of Money for Messieurs *Kirtland*, *Chamberlain*, and the Schoolmasters, and to pay an Interpreter which Mr *Chamberlain* has hired, on their Journey of more than 300 Miles into the Wilderness.

Things

Things now look with a very encouraging Aspect on the *Onoidas*: I believe GOD intends to make them his People. They receive Mr *Kirtland* with the greatest Joy. You have likely been informed of the Death of dear Mr *Huntington* of *Salem*; soon after died Mr *Kitchen* of the same Place, who, as I was told last Night, hath left Fifty Pounds for this School.

I want Spelling-Books, Testaments, and Bibles, for the Schools in the Wilderness.



Thus far these more recent Accounts from Abroad.

In the mean while the strictest Scrutiny from the most disinterested, reputable, pious, and judicious Persons, hath been made here at Home: The result of whose Inquiries will best appear by the following RECOMMENDATIONS.

LONDON, July 1, 1766.

WE whose Names are underwritten, being well satisfied as to the worthy Characters of the Reverend Mr *Nathaniel Whitaker* and the Reverend Mr *Samson Occom*, and being well persuaded that the
Mission

Mission they have undertaken of soliciting Benefactions for the Support of Mr *Wbeelock's* School in *New England*, for the Education of *Indian Youth*, in order to civilize and evangelize the native Savages of *North America*, is most deserving of Encouragement, and may be productive, under the Divine Blessing, of the most happy Consequences both of a civil and religious Nature, do most cordially recommend them to the Regards of well-disposed Christians, and wish them the greatest Success in their Applications.

L O N D O N.

M. Madan.
 John Conder, *D. D.*
 William Langford, *D. D.*
 Samuel Stennett, *D. D.*
 N. Lardner, *D. D.*
 John Gill, *D. D.*
 Thomas Gibbons, *D. D.*
 W. Crookshank, *D. D.*
 John Walker, *LL. D.*
 James Fordyce, *D. D.*
 James Webb.
 J. Gawfell.
 F. Spelsbury.
 John Olding.
 Edward Hitchin, *B. D.*
 Joseph Pitts.
 Richard Winter, *B. D.*
 Joseph Barber.
 Samuel Brewer, *B. D.*
 William Ford.
 George Stephens, *A. M.*
 John Rogers.
 John Stafford.
 J. Watson, *A. M.*
 William Porter.
 Robert Lawson.
 Samuel Palmer.
 W. Hunt.

Andrew Keppis.
 W. Clark.
 Samuel Burford.
 C. Bulkley.

B R I S T O L.

Edward Harwood.
 William Foot.
 John Needham.
 Peter Jillard.
 Hugh Evans.
 Caleb Evans.
 John Tommas.
 James Newton,
 F R O O M E.
 Alexander Housdon, *M. D.*
 John Sedgfield.
 John Clark.
 John Kingdon.

Y E O V I L.

D. Dumarisq, *Rector.*
 SOUTH PETHERTON.
 John Thomas, *Curate.*
 James Kirkup.
 T R O W B R I D G E.
 Griffith Griffiths, *Curate.*
 William Waldron.
 Nicholas Cross.

B R A D F O R D.

James Foot.

Walter Chapman, *Rector.*

Edward Spencer, *Curate.*

Clement Glynn, *Rector.*

Richard Haynes.

John Skirvin.

W A R M I N S T E R.

Daniel Fisher.

Lebeus Driver.

S H E P T O N M A L L E T.

P. Jillard.

T A U N T O N.

Joshua Tolmin.

William Johnson.

Frank Haskell.

John Windsor, *Rector of Ufculm.*

W I L L I N G T O N.

William Jese, *Rector.*

C U L M T O N.

— Morgan.

C U L M S T O C K.

John Nott, *Rector.*

T O T N E S S.

John Reynell.

Thomas Chapman.

P L Y M O U T H.

John Reynell.

E X E T E R.

Micajah Towgood.

Abraham Tozer.

Stephen Towgood.

N. Quick, *Chancellor.*

George More, *Curate.*

Robert Tarrant.

S. Musgrave, *M. D.*

W. Musgrave, *D. D. Rector*

Richard Stole.

T I V E R T O N.

T. Whitter, *Rector.*

John Kiddle.

John Follet.

S O U T H M O L T O N.

J. Elworthy, *Rector.*

Thomas Bishop.

B A R N S T A P L E.

William Marshal, *Rector.*

G. Thomson, *Vicar.*

John Walrond.

B I D D I F O R D.

J. Whitefield, *Rector.*

Richard Evans.

Samuel Lavington.

C R E D I T O N.

Samuel Hart, *Vicar.*

John Berry.

N E W T O N.

Thomas Hugo, *Rector.*

Peter Tabian.

Samuel Payne.

To this may properly be annexed the later Recommendation of His Excellency J. WENTWORTH, Esq; Governor of His Majesty's Province of *New Hampshire* in *New England*.

BRISTOL, 16th Dec. 1766.

THE Reverend Mr *Whitaker* having requested my Testimony of an Institution forming in *America*, under the Name of AN INDIAN SCHOOL; for which Purpose many Persons on that Continent and in *Europe* have liberally contributed; and he is now soliciting the further Aid of all Denominations
of

of People in this Kingdom to complete the proposed Plan. I do therefore certify whomsoever it may concern, That the said INDIAN SCHOOL appears to me to be formed upon Principles of extensive Benevolence and unfeigned Piety; that the Monies already collected have been justly applied to this, and no other Use. From repeated Information of many principal Gentlemen in *America*, and from my own particular Knowledge of local Circumstances, I am well convinced, that the charitable Contributions afforded to this Design will be honestly and successfully applied to civilize and recover the Savages of *America* from their present barbarous Paganism.

J. WENTWORTH,
Governor of *New Hampshire*.

AND to close all, that the Public may not retain the least Shadow of a Scruple concerning the Disposal of their charitable Contributions, it hath pleased God to put it into the Hearts of the undermentioned Noble, Honourable, Worthy and Generous Friends and Benefactors, to be Guarantees to the Public, as far as in them lies, for the Security and due Application of what Monies have been or shall be collected in this Kingdom for the Establishing and further Promoting this important, promising, and rising Institution.

LONDON, *Jan. 28, 1767.*

WE whose Names are underwritten being appointed Trustees, and to receive the Monies that have been or shall be collected by the Reverend Mr *Nathaniel Whitaker* for the Use of the Reverend Mr *Wheelock's* INDIAN CHARITY SCHOOL, &c. do warmly recommend this pious and useful Institution to the Benevolent and Charitable of all Denominations in this Kingdom, to whom the aforesaid Mr *Whitaker* and his Companion Mr *Samson Occom* may

may apply for their charitable Assistance in this great and good Work.

DARTMOUTH, *President.*

C. HOTHAM.

JOHN THORNTON, *Treasurer.*

SAMUEL ROFFEY.

CHARLES HARDY.

DANIEL WEST.

SAMUEL SAVAGE.

JOSIAH ROBERTS.

ROBERT KEEN, *Secretary.*

To add any thing by way of Confirmation, after such Testimonies and Recommendations, would be only an Affront to common Sense; and therefore we need only repeat, that if any Persons are pleased to assist in this Work by contributing Books for the Schools, or for the Libraries of the *Indian* Missionaries, they are hereby desired to send their Books to

Mr SAMUEL SAVAGE in *Gun-street, Spitalfields;*

DANIEL WEST, Esq; in *Church-street, Spitalfields;*

Mr ROBERT KEEN in the *Minories, London;*

and their charitable Benefactions may be sent to the following Bankers;

Messieurs ROFFEY and Co. *Lombard-street.*

Messieurs PEWTRESS & ROBERTS, *Lombard street.*

Messieurs HOARE and Co. *Fleet-street.*

Messieurs CHILDS and Co. *Temple-bar.*

Messieurs DRUMMONDS, *Charing-cross.*

Messieurs Sir JOS. HANKEY & Co. *Fenchurch-street.*

Messieurs WELCH and ROGERS, *Cornbill.*

Messieurs FULLER and SON, *Lombard-street.*

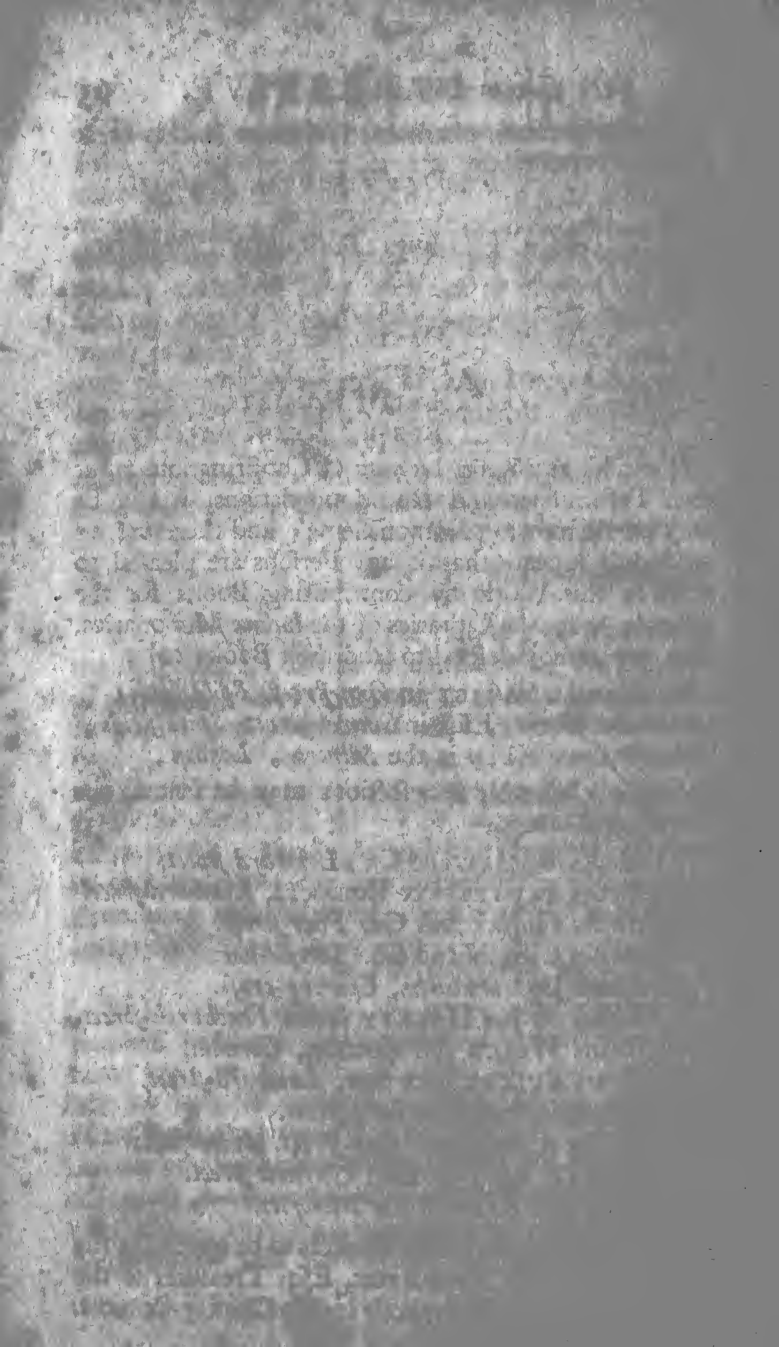
Messieurs GINES, *Lombard-street.*

Mr SAMUEL SAVAGE, *Gun-street, Spitalfields.*

DENNIS DE BERDT, Esq; *Chiswell-street.*

Mr ROBERT KEEN in the *Minories.*

N.B. The Books at all the Bankers to be opened in the Name of JOHN THORNTON, Esq; Treasurer to the Trustees for Mr *Wheelock's* Indian Charity-Schools.



A
Continuation
OF THE
NARRATIVE
OF THE

Indian CHARITY-SCHOOL,

IN

L E B A N O N,

IN

CONNECTICUT;

From the Year 1768, to the Incorporation of it with

Dartmouth-COLLEGE,

And Removal and Settlement of it in

H A N O V E R,

In the Province of

NEW-HAMPSHIRE, 1771.

By *Eleazer Wheelock*, D. D.

President of DARTMOUTH-COLLEGE.

Printed in the Year 1771:

THE NEW YORK

OF THE

MARSHALLS

OF THE DISTRICT OF COLUMBIA
AND THE DISTRICT OF MARYLAND

AND THE DISTRICT OF VIRGINIA

AND THE DISTRICT OF PENNSYLVANIA
AND THE DISTRICT OF DELAWARE
AND THE DISTRICT OF NEW JERSEY
AND THE DISTRICT OF NEW YORK
AND THE DISTRICT OF CONNECTICUT
AND THE DISTRICT OF MASSACHUSETTS
AND THE DISTRICT OF RHODE ISLAND
AND THE DISTRICT OF VERMONT
AND THE DISTRICT OF NEW HAMPSHIRE
AND THE DISTRICT OF NEW ENGLAND

AND THE DISTRICT OF MICHIGAN
AND THE DISTRICT OF INDIANA
AND THE DISTRICT OF OHIO
AND THE DISTRICT OF MISSISSIPPI
AND THE DISTRICT OF ALABAMA
AND THE DISTRICT OF GEORGIA
AND THE DISTRICT OF FLORIDA
AND THE DISTRICT OF LOUISIANA
AND THE DISTRICT OF ARIZONA
AND THE DISTRICT OF CALIFORNIA
AND THE DISTRICT OF TEXAS
AND THE DISTRICT OF NEVADA
AND THE DISTRICT OF IDAHO
AND THE DISTRICT OF MONTANA
AND THE DISTRICT OF WYOMING
AND THE DISTRICT OF COLORADO
AND THE DISTRICT OF UTAH
AND THE DISTRICT OF ARIZONA
AND THE DISTRICT OF CALIFORNIA
AND THE DISTRICT OF TEXAS
AND THE DISTRICT OF NEVADA
AND THE DISTRICT OF IDAHO
AND THE DISTRICT OF MONTANA
AND THE DISTRICT OF WYOMING
AND THE DISTRICT OF COLORADO
AND THE DISTRICT OF UTAH

Printed in the Year 1871



A CONTINUATION

Of the NARRATIVE of the Indian Charity-School in *Lebanon*, in *Connecticut*, from the Year 1768, 'till it's Incorporation, Removal & Settlement in *Hanover*, in the Province of *New-Hampshire*, 1771.

Y friendly reader, I trust, will find sufficient excuse for my neglecting a continuation of this narrative so much longer than the public may have justly expected, when he has read the following account of the affair, and finds what I must have constantly had to fill up my time, and tho'ts, besides the ordinary work of my ministry, and the necessary cares and avocations for the support of a numerous family, without my saying any thing more in a way of apology for myself; especially if he also considers, that the whole has lain upon me, and that it has not been in my power to admit a partner that could at all ease me of the principal weight and burthen of it.

I have seen much of the loving kindness and faithfulness of God in supporting me under various trials, and directing my way hitherto, till the plan appears so nearly accomplished, and the prospects, thereby exhibited, of more extensive usefulness,

fulness, than was at first thought of, appear to be very encouraging.

I am greatly mistaken if I have not been enabled to commit my way unto the Lord, and trust in him to bring to pass that whereby he should be glorified, and his own cause and kingdom advanced in the earth: I trust also, I have found, according to his word, that he has directed my paths, step by step, in the prosecution of it hitherto. And I think I have partly learnt, that there is nothing more remaining for me to do, than in the capacity of a servant, to follow him, without fear, wherever he does, by word, or providence, point out my way for me: and that all devices, and endeavours, diverse from his counsels, are, and will be vain and fruitless: and if the event shall prove that I have done right, and the success shall be according to my hopes, I know for certain, that none of the glory of it will belong to me, but to God alone, who has chosen an instrument, for this purpose, from among thousands better qualified by nature, and grace, and he has done it that he might have occasion to shew the excellency of his own glorious perfections, in accomplishing the designs of his grace hereby, and thus secure all the glory to himself alone.

The smiles of heaven upon this school were such, in the collections made for it, and the general approbation of my plan, the progress of the design thereupon, the increase of my number, and the prospect that further resources would be found for the support of a yet greater number, that it appear'd quite necessary to build to accommodate the same; and the plan which I laid for this purpose, was to secure a sufficient tract of good land, for the only use and benefit of the school; and that

that the English charity scholars should be led to turn their exercises, for the relaxation of their minds from their studies, and for the preservation of health, from such exercises as have been frequently used by students, for these purposes, but are otherwise wholly useless and unprofitable, to such manual labour as might be subservient to the support of the school, and also serve, in an easy and natural way, to invite and draw the Indian children of the school, to the love, esteem, and understanding of that which will be necessary for them in civilized life; and so, by the practice and example of English scholars, effectually remove the deep prejudices, so universally in the minds of the Indians, against their men's cultivating lands, or going into the business of husbandry. And I apprehend, that by this means, English youth would have a further advantage, subservient to the business of a mission, by being inured to, and perfected in, the understanding of that which will be necessary for their own comfort, as well as their promoting civilization among the savages, which will be one branch of their business among them, and that without which they must unavoidably perish from this continent, and that very swiftly too, if population by the English on their borders pursues them as it has done of late years; by which means their wild game is destroyed, or driven from them, which has been, and is, their principal dependance for subsistence, and therefore they are forced to remove, from time to time, further back into the wilderness for the benefit of hunting.

I was, and am still, as much as ever, persuaded that, as such exercises are agreeable to the original constitution plan'd by God himself, and must be approved by reason, as well as scripture, and has
had

had the testimony of so many gentlemen of character, who have made the trial for their own health, and found the benefit of it, so it may be made reputable for the youth of this seminary, and especially as it is in itself an institution of charity.

The necessity of building, and also that I proposed to fix it at any distance where the design might be best served by it, became publickly known, whereupon great numbers in Connecticut, and in neighbouring provinces, made generous offers to invite the settlement of it in their respective places. In which affair I employed proper agents, to view the several situations proposed, and hear the several arguments, and reasons that might be offered by the solicitors for it, and make a faithful report of the same.

The magistracy of the city of Albany offer'd an interest estimated at £. 2300 sterling, besides private donations, which, it was supposed, would be large, to fix it in that city.

Several other generous offers were made to fix it in that vicinity. His Excellency, Sir Francis Bernard, Baronet, governor of the Province of the Massachusetts-Bay, in company with two others, offered two thousand acres of good land in a central town in the county of Berkshire in said province. To which were added several other donations amounting in the whole to 2800 acres of land, and a subscription said to be about £. 800 sterling. Also, generous offers were made to invite it to Stockbridge, and other towns in that province.

Several generous offers were made by particular towns and parishes in the colony of Connecticut, and particularly to continue it where it had its rise. But the country being so filled up with inhabitants, it was not practicable to get so large a tract of lands

as was thought to be most convenient and useful for it in those old settlements.

But it is not necessary I should be so particular in my account of these, as, for weighty reasons, I shall be in the account of those donations, made by subscription, to invite the settlement of it in *Hanover* in *New-Hampshire*, in which the quantity of lands mentioned, are no certain rule by which we may judge of the true value of the same; the quality and situation of some being so much preferable to others. And the sums here entered in sterling money, are in general promised to be paid in labour, lands, materials for building, and other provisions for the school, and at such several times as best suited the circumstances of the subscribers. And they are as follow, viz.

THE Kings most gracious Majesty, by advice of his Excellency John Wentworth, Esq; his Majesty's governor of the province of New-Hampshire, and of his council, a Charter of the township of Landaff, about 24,000 acres.

Honorable Benning Wentworth, Esq; late governor of New-Hampshire, 500 acres, on which the College is fixed in Hanover.

Hon. Theodore Atkinson, Esq; 500 acres.

Theodore Atkinson, jun. Esq; one right.

Hon. Mark H. Wentworth, Esq; one do. in Plainfield.

Hon. J—— Nevin, Esq; half a right.

William Parker, Esq; half a do. in Piermont.

Hon. Peter Levis, Esq; one right in Piermont.

Hon. Daniel Warner, Esq; one do. in Leicester.

Hon. John Wentworth, Esq; one do. in Thetford.

Hon. Daniel Peirce Esq; 500 acres.

Samuel Livermore, Esq; 300 acres, in Chatham.

Walter

Walter Bryent, Esq; one right in	Burton.
John Moffat, Esq; one right in	Mafons-Claim,
Matthew Thornton, Esq; one right in	Castleton.
Mr. Ebenezer Smith 100 acres.	
Phillips White, Esq; 250 acres in	Wentworth,
and 250 in	Warren.
Col. Jonathan Grulley, 125 acres in	Wentworth,
and 125 in	Warren.
John Phillips, Esq; seven rights in	Sandwich.
Col. Nathaniel Folsom, one right in	do.
Col. Nicholas Gilman, 100 acres in	do.
Samuel Folsom, Esq; 50 acres in	do.
Mr. Enoch Poor, 100 acres in	do.
Col. Clement March one right in	Addinson.
and one do. in	Leichester.
Robert Fletcher, Esq; 100 acres.	
John Wendal, Esq; one right in	Barnard.
Walter Bryent, jun. Esq; one right in	Burton,
Hunking Wentworth, Esq; half a right, in	Barnard.
Reuben Kidder, Esq; half a right in	Campton.
Col. Jonathan Moulton, 250 acres in	Orford.
250 in	Piermont.
250 in	Relham,
and 250 in	Moultenboro'
Mr. John Moulton 100 acres in	Moultenboro'
Mr. Moses Little, two rights in	Saville.
Mr. Samuel Emerson, 100 acres in	do.
Mr. William Moulton, 300 do. in	Stonington.
Mr. James Jewet, 100 do. in	do.
Mr. Adam Cogswel, 100 do. in	do.
Col. Jacob Bayley. 240 acres.	
Timothy Bedel, Esq; 80 do.	
Capt. John Hazen, 240 do.	
Benjamin Whiting, Esq; 240 do. in	Newbury &
Topsham.	
Israel Morey, Esq; 400 do. in	Orford, and
other towns, handy for the use of the school.	
	Mr. Noah

Mr. Noah Dewey	80	Acres in	Orford,
Capt. Noah Dewey, jun.	80	do. in	do.
Mr. Thomas Sawyer	80	do. in	do.
Mr. Daniel Tillotson	80	do. in	Thetford,
Mr. Benjamin Baldwin	104	do. in	do.
Mr. Ebenezer Baldwin	104	do. in	do.
Mr. Daniel Cross	40	do. in	Farley.
Mr. John Chamberlain	120	do. in	Canaan.
Mr. Samuel Gillet	40	do. in	Thetford.
Mr. Ebenezer Green	80	do. in	do.
and	80	do. in	Lyme.
Mr. Fredrick Smith	176	do. in	Strafford.
Mr. Abner Chamberlain	40	do. in	Thetford.
Mr. John Sloan	56	do. in	Lyme.
Mr. William Sloan	80	do. in	do.
Mr. Alexander Murray	40	do. in	do.
Mr. David Sloan	24	do. in	do.
Mr. Thomas Sumner	130	do. in	Gilsum.
Oliver Willard, Esq;	750	acres land and	£. 20.
			£. s. d.
Capt. Zadock Wright	—	—	3 7 6
Lieut. Joel Matthews	—	—	1 13 9
Mr. Paul Spooner	—	—	1 13 9
Mr. John Laiton	—	—	1 13 9
Mr. Christopher Billings	—	—	0 6 9
Mr. Charles Killam	—	—	0 16 10 $\frac{1}{2}$
Mr. Timothy Lull	—	—	1 0 3
Mr. Afa Taylor	—	—	0 13 6
M. Zebulon Lee	—	—	0 16 10 $\frac{1}{2}$
Mr. John Johnson	—	—	0 11 3
Mr. Matthias Rust	-	-	0 11 3
Capt. Francis Smith	-	-	9 0 0
Mr. John Stevens, jun.	-	-	7 10 0
Mr. Robert Miller	-	-	6 0 0
Mr. Abel Stevens	-	-	7 10 0
Mr. Reuben Jerold	-	-	2 5 0
	B		Mr.

Mr. Willard Smith	-	-	6	0	0
Mr. Adam Clark	-	-	2	5	0
Mr. Charles Spalding	-	-	6	0	0
Mr. Daniel Short	-	-	6	0	0
Mr. Josiah Ruffel	-	-	2	5	0
Mr. Josiah Ruffel, jun.	-	-	3	15	0
Mr. Daniel Woodward	-	-	3	15	0
Mr. William Cutler	-	-	3	15	0
Mr. Josiah Colton	-	-	3	15	0
Mr. Joseph Smith	-	-	6	0	0
Mr. John Stevens	-	-	7	10	0
Mr. William Bramble	-	-	3	15	0
Mr. Joshua Dewie	-	-	3	15	0
Mr. Elisha Marsh	-	-	6	0	0
Mr. Christopher Peafe	-	-	6	0	0
Mr. John Strong	-	-	4	10	0
Mr. David Blifs	-	-	0	15	0
Mr. Elijah Strong	-	-	1	10	0
Mr. Ebenezer Blifs	-	-	3	15	0
Mr. Daniel Pinneo	-	-	6	0	0
Mr. Thomas Miner	-	-	3	0	0
Mr. Nathaniel Holbrook	-	-	3	15	0
Mr. Henry Woodward	-	-	3	0	0
Mr. Abel Marsh	-	-	4	10	0
Mr. Lionel Udal	-	-	4	10	0
Lebanon Proprietors			1440	Acres	
Mr. Thomas Storrs	-	-	20	do.	
Capt. Nathaniel Hall	-	-	50	do.	
John Salter, Esq;	-	-	50	do.	
Mr. Nathaniel Storrs	-	-	50	do.	
Mr. Constant Southworth	-	-	100	do.	
Mr. Huckens Storrs	-	-	100	do.	
Mr. Amariah Storrs	-	-	20	do.	
Mr. Nehemiah Easterbrook	-	-	50	do.	
Capt. Samuel Storrs	-	-	50	do.	
Mr. Aaron Storrs	-	-	200	do.	
Mr. Huckens Storrs, jun.	-	-	100	do.	

Mr.

Mr. Jedediah Hebard	-	100	do.
Mr. Oliver Grifwold	-	100	do.
Mr. Levi Hyde	-	100	do.
Mr. Israel Gillet	-	100	do.
Mr. Rufus Baldwin	£. 1 10 0 and	100	do.
Mr. John Gillet	1 10 0 and	100	do.
Mr. Eliezer Robinson	2 5 0 and	50	do.
Mr. Charles Hill	7 10		
Major John Slapp	1 10		
Mr. Joseph Wood	3 15		
Mr. Silas Waterman	1 2 6		
Mr. John Grifwold	15		
Mr. David Blifs	15		
Mr. Joseph Martin	1 2 6		
Mr. Benjamin Fuller	0 7 6		
Mr. Azariah Blifs	3 15		
Mr. William Dana	7 10		
Mr. William Downer	3 7 6		
Mr. Joseph Tildea	4 14 6		
Mr. Samuel Meham	1 7		
Mr. Benjamin Wright	2 14		
Mr. Benjamin Parkhurst	50 Acres Land		
Mr. David Rowland	200 do.		
Mr. Josiah Wheeler	50 do.		
Mr. Jacob Burton	67 do. and	£. 1 0 0	
Mr. Ebenezer Ball	33 do.		
Mr. Thomas Murdock	33 do. and	0 10 0	
Mr. Elisha Crane	33 do. and	0 10 0	
Mr. Philip Smith	33 do. and	1 0 0	
Mr. Joseph Hatch	33 do. and	1 0 0	
Mr. Josiah Burton	20 do.		
Mr. Israel Brown	27 do. and	0 10 0	
Mr. Daniel Baldwin	13 do. and	1 10 0	
Mr. Francis Fenton	33 do.		
Capt. Hezekiah Johnson	80 do. and	1 0 0	
Mr. John Serjeant	40 do. and	2 10 0	

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Mr.

Mr. Timothy Bush	40 do. and	2	
Mr. Peter Thatcher	40 do. and	15	0
Mr. Daniel Waterman	24 do. and	15	0
Mr. John Slafter	40 do. and	1	
Mr. Samuel Hutchinson		2	10
Mr. Medad Benson		2	
Mr. John Hatch		2	10
Mr. Samuel Partridge		2	5
Mr. Elisha Partridge			10
Mr. Jonas Richards			10
Mr. John Hutchinson		1	
Mr. Elisha Burton		1	10
Mr. Nathan Messenger			5
Mr. John Wright		1	
Mr. Aaron Wright		1	10
Mr. Francis Smalley		1	
Mr. Joseph Ball		1	
Mr. Jonathan Ball			5
Mr. Samuel Brown		2	5
Mr. Samuel Waterman			7 6
Mr. Samuel Partridge, jun.		10	
Mr. Ebenezer Jaques		7	6
Mr. Timothy Smith	90 Acres Land		
Mr. Jonathan Curtiss	120 do. and	3	15
Mr. Benjamin Davis	40 do.		
Mr. John Ordway	90 do.		
Maj. Joseph Stoops	110 do.		
Mr. John House	100 do.		
Mr. Jonathan Freeman	40 do.		
Mr. Nathaniel Wright	40 do.		
Mr. Otis Freeman	40 do.		
Mr. Gideon Smith	21 Dollars		
Mr. Nath. Woodward	16 Acres Land		
Mr. Isaac Bridgman	40 do.		
Mr. Knight Sexton	80 do. and	£. 15	
Mr. James Murch		30	

Mr.

Mr. Simeon Dewey	50 acres land and	7	10
Mr. Benjamin Rice		7	10
Mr. Asa Parker	50 do		
Mr. Edm. Freeman, ju.	40 do.		
Mr. Isaac Wallbridge	40 do. and		18
Mr. David Mason		2	
Mr. Jeremiah Trescot			18
Mr. Habakkuk Turner		7	10
Mr. Samuel Rust			15
Mr. Edmond Freeman	50 Acres		
Mr. William Johnson, jun.		1	2 6
Rev. Gideon Noble	40 Acres		
Mr. Abner Barker	30 do.		
Mr. Prince Freeman	50 do.		
Mr. Abel Johnson		1	2 6
Mr. William Johnson		3	15
Mr. Ruffel Freeman			18

N. B. The lands subscribed (inclusive of the township granted by Charter) amount to about 44 000 acres. And the sums to be paid in lands, provisions, materials for building, &c. to about £ 340 Sterling. And as there are some of the subscribers who have not as yet given deeds of lands by them subscribed, it is desired they would take the earliest opportunity for that purpose, as the conditions thereof are now faithfully performed on the part of the college and school. And it is also hoped that those who have subscribed labour, &c. for the benefit of the institution, will be punctual in performing the same, as there will likely never be an opportunity when the same will be more necessary, and the true design of the subscribers better answered than now, while it is struggling in its infancy.

The determination of the site of this school now appeared to be an affair so public, and so important, and that in which so many gentlemen of character were now interested, and therefore so delicate, that I could not think it prudent to attempt it myself, but to refer it wholly to the decision and determination of the honourable trust in England, who had condescended to patronize the institution by becoming surety to the generous donors for the due application of the monies collected in South-Britain for the only use and benefit of it; and accordingly I faithfully represented to them the case, and all the reasons which were offered in favour of the respective places to which it was invited, in order fully to enable them understandingly to give the preference, and determined to be governed myself wholly by their determination thereon. In consequence of which for many weighty reasons they gave the preference to the western part of the province of New-Hampshire, on Connecticut river, and determined that to be the place for it.

My next business was to secure the generous donations made to it in said province. And in order thereto, having consulted the principal gentlemen of the law, in this and the neighbouring provinces, who unanimously advised that an incorporation, if it could be obtained, was the only course I could take that would be safe for the institution, especially in bad times, the only thing that could inspire sufficient confidence in the donors, or satisfy the public, and secure myself and the institution from reproach, and such slanders as it must otherwise be unavoidably exposed to from its enemies in future times, I therefore fixed upon this as my next and immediate object.

But such had been the vigilance, plots, and devices

vices of some potent enemies at a distance against it, and such they had given reason to fear would again be their endeavour, as soon as the design of an incorporation should be known, and such the present distempered state of the nation; and of these colonies in particular, that it was therefore thought prudent to pursue it with all convenient speed, and in a way that would as little expose the design to the pleasure of its enemies, as might be.

And divine providence took a course to prepare the way for the accomplishing this, without the danger that was feared, which at first was quite out of my sight; for in February, 1769, when there was a special season of the outpouring of the spirit of God upon my people, and also upon the school; great numbers in the parish and school appeared to be under great religious impressions. The Indian children appeared to have a growing concern for their eternal salvation, and my hopes were more than ever raised, that I should soon see the good effects of it, in a number of instances. At this time two men of note in the Onoida tribe were sent down for six of the principal children of that nation. They told me they came by the advice and approbation of the tribe, manifested and given in a public meeting of that party, who were called together for that purpose; and for this only reason, to make a visit to their parents. Their coming at such a season of the year, without the least previous notice given of it, to take their children home, on foot, at such a distance, when travelling was so difficult, and especially at such a season of special manifestation of divine grace, on account of which their continuance seemed to be of the greatest importance to their eternal salvation, appeared to be the work of the great enemy indeed!

indeed ! and God's permitting it to be so, seemed to have a most dark and threatenng aspect upon the great design. And notwithstanding they endeavoured to make their reasons as credible and forcible as they could, by representing the apprehensions that one of the parents had, that by reason of his great age, his life was near its end, the necessity of another on account of lameness, and the sickness of another, &c. and the queen, who is a widow, desired it as a favour that her little son might be allowed to make her a visit with the rest, and with all, professed a full purpose to send their children back again to school as soon as they had made the visit proposed ; yet I was not satisfied that they had disclosed to me the true and governing motives to their coming on such an errand ; nor am I yet fully satisfied what they were, but the most charitable conclusion I could make was from something I afterwards heard, viz. that the nations were all under apprehensions that they were just on the eve of a general war with the English, and therefore not willing their children should be with the English at such a time. They founded this persuasion upon dreams of some great men, noises in the air, &c. which they have received by tradition to be certain prognostics of such event. There had moreover, as I was informed, a little before been a war betwixt sent through the Six Nations, on the same prevailing apprehensions among some distant tribes. But whatever were their motives, or from what quarter soever inspired, after some time this providence which had appeared so exceeding dark and threatenng upon my school began to wear quite another aspect, and seemed to be analogous to other instances of God's faithfulness and fatherly loving kindness towards it.

And that especially in these respects,

First, when I received the determination of my honor'd patrons of the place for the school, I then saw it would have been necessary to have dismissed the most of my Indian children from the school, and those in particular, they being small, if they had not been already gone, while I was pursuing the design before me, as I should be obliged to be a great part of my time abroad, and unable to take care of them, till I had made provision for, and settled my family and school in the wilderness; but it would have been difficult, if not impossible for me to have sent them home myself, without disclosing the reasons of it; but that was now done to my hand, and done in the best manner to inspire carelessness and security in the enemies of this school. And not only so, but I began to be fully convinced, by many weighty reasons, that a greater proportion of English youth, must be prepared for missionaries to take entirely the lead of the affairs in the wilderness, and hereby providence had made way for the admission of such in the room of those which were gone, and that without any danger, or inconvenience at all on account of my absence, which accordingly I effected.

Moreover, on these children's leaving the school, which was before the determination of the site for it by the Hon. Trust, was known, a report spread far and wide, and gained credit with many, that my school was coming to nothing: Which report appeared to be favourable indeed, and as tho' providence had plan'd the whole, for the safety and success of the design. I also found it expedient to send home the rest of the children of the Six Nations, which did not at all lessen such apprehensions as had been conceived of it, as the sending of these

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away was generally supposed to be on account of my discouragements in the affair. But how much influence this had, or whether any at all to prevent such efforts against me, as were feared and expected in the accomplishment of the design of a charter, I cant say, but so it was, the whole was done without any opposition at all.

But however these things were, I have view'd these & a chain of other providences of God in such a connection, and they have appeared in such a light, as has given me sensible pleasure and satisfaction: and I think they exhibit no matter or ground of discouragement at all, but the contrary. I have spoken the larger and more particularly upon this head, and shall yet have occasion to say something further upon it, to remove the misapprehensions which some have conceived, that on account of the aforementioned unintelligible events, and some other discouragements which I have met with in my endeavours to christianize the Indians, I have in whole, or in part changed my object from the Indians to the English, and am, at least in part, perverting the collections which were sacred to the only purpose of christianizing the pagans. And I trust I shall be able to satisfy all, who are willing to be satisfied, that I have invariably kept the same object in view, and have followed the plainest dictates of reason, scripture and providence, in every step I have taken in the prosecution of it. And I trust, if I may be so happy as to set this affair in its true light, though some things have been uncomfortable, yet the friends of Zion will find occasion for renewed praises, and thanksgivings to God, that he has not left off, nor abated his former loving kindness towards this institution.

The most melancholly part of the account which
I have

I have here to relate, and which has occasioned me the greatest weight of sorrow, has been the bad conduct, and behaviour of such as have been educated here, after they have left the school, and been put into business abroad : and it is that from which, I think, I had the fullest evidence that a greater proportion of English youths must be fitted for missionaries ; and enough of them to take the lead intirely, and conduct the whole affair of christianizing and civilizing the savages, without any dependance upon their own sons, as leaders, in this matter, or any further, than they are employed under the immediate inspection and direction of Englishmen.

It is with regret I give the account, I should gladly suppress this part of it, did not justice to the public, and the vindication of my own conduct in the affair require it.

Among those whom I have educated, there have been near forty who were good readers, and writers, and were instructed in the principles of the christian religion, as their age, and time would admit, and were sufficiently masters of English grammar, arithmetic, and a number of them considerably advanced in the knowledge of Greek and Latin, and one of them carried through college, and was a good scholar, and others carried through a course of learning with not less expence for each of them, than would have been necessary to have supported an English youth through a course of collegiate studies, and they have generally behaved well while they were with me, and left my school with fair and unblemished characters, and under the influence of every motive I could set before them, and enforce upon them to induce them, to a good improvement of the distinguishing

guishing talents which God had committed to them, and many of them have gone immediately from my school into good, and reputable business, and such business as they were equal to, and generally to serve as school masters, but some as interpreters, &c. and nothing has prevented their being employed usefully, and reputably in various capacities till this day, but their want of fortitude to resist the power of those fashionable vices which were rampant among all their tribes. The current is too strong, and is tenfold more so by reason of the united force of such wicked dealers as are making great gain to themselves by the swift destruction of the poor savages; and by this means the progress of this design has been retarded, and the raised hopes of many, which were founded on those encouraging prospects have been disappointed, for of all the number beforementioned, I dont hear of more than half who have preserved their characters unstain'd, either by a course of intemperance or uncleanness, or both; and some who on account of their parts, and learning, bid the fairest for usefulness, are sunk down into as low, savage, and brutish a manner of living as they were in before any endeavours were used with them to raise them up: and there are some of whom I did, and do still entertain hope that they were really the subjects of God's grace, who have not wholly kept their garments unspotted amongst the pots. And six of those who did preserve a good character, are now dead.

And when I consider the complaints of the most able missionaries of insuperable difficulties of this kind, and from the same quarter—the discouragements of dear Mr. Brainard on this account, who has almost worn out his life in that service—and that

that the efforts which Mr. Kirtland made to stop the current of these evils among his party were at the peril of his life; and the great difficulty he finds to maintain the reformation which he gained by the blessing of God there, and this notwithstanding the concurring help and assistance which he had, and still has, by a number of his spiritual children, and that he was himself upon the spot, and in high esteem among them, as a friend, and father, I think it not so much to be wondered at that their own children who are yet necessarily under the influence of parents and superiors, &c. should not be able to resist such opposition, and withstand such great temptations, as they must unavoidably have to encounter in reforming, or only refusing their compliance, with such evils as are fashionable and reputable among them, and which the general practice of all about them had made familiar to them from their mother's womb.

These youth have generally done well in their schools for one season, or till their schools have been broken up by a hunting tour, or by some public congress; but I have seldom known an instance of their collecting their children, and reviving their schools after they have been so broken up—the youth themselves seem to be so conscious of their own unworthy behaviour, or their not having answered my expectations, that they appear shy of me, and of such as I have sent among them; in-somuch that the kindest invitations will scarcely prevail upon them to return to my house.

These are some of the facts which have fully convinced me of an absolute necessity of sending well-chosen English youths on this errand. But a supply of such have not appeared, nor are they to be had upon this continent, at any cheaper rate than

than by chusing the persons, and educating them for the very purpose.

It may be proper here to add, what I take to be well known in this country, that several funds appropriated to this use, have been either wholly, or in a great part, unimproved for many years for want of youth properly qualified for the service, and willing to enter upon it. And nothing appears to inspire a hope that this difficulty will be removed, unless in the way here proposed: and I may add, that the time for doing any thing effectual for the help of the savages, and especially for the Six Nations, is probably, and in the opinion of the best judges, very short: they evidently appear to be in, and very far gone already by, a quick consumption, they are wasting like a morning dew. They, and especially the *Moback* nation, are reduced to a small number, compared to what they were a few years ago. And very similar to them is the case of all their tribes, so far as the means of this consumption extend, excepting those who have been prevented, and restrained, by the resolution, and vigilance of their missionaries.

These poor stupid creatures, while they live alone, that is, without those among them who are capable to see, and faithful to prevent the evils and mischiefs that threaten them, are sadly exposed, (notwithstanding any wholesome laws that may be provided in the case) to be preyed upon, and consumed, by such dealers, as are purchasing, or rather stealing their lives from them with spiritous liquors. By this means many murders are committed, many perish, or get their death in their drunkenness, children neglected, pregnant women miscarry, and all they have got by hunting for the support of their families, sold and sacrificed to
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their ungovernable appetites, which will prescribe no bounds, nor admit any restraints, till a total inability to purchase more liquor, does it for them.

This, with their idleness, and universal aversion to cultivate their lands, which I suggested before, must unavoidably hasten their destruction, and especially as the English settlements will likely be following close after them, as fast as the Indians remove back into the wilderness, and I fear I shall not be suspected to be too uncharitable, if I mention one thing more which much increases the prospect of their ruin, unless there be a remedy speedily provided, and that is that many of the white people, who are settling on some part of their borders, need christianizing nearly as much as the Indians themselves. And at present nothing appears but the country will be fill'd with such inhabitants, and if so, there is no need of a spirit of prophecy to foretel nearly what their influence upon the savages will be, unless there be those among them who shall have ability, equal to the difficulties of such a case, and will act the friendly, and faithful part for them.

And what expedient can be devised more likely, and more becoming christians, to remove and prevent these evils, and save the poor savages from that temporal and eternal destruction which is so evidently just at their door, than to fill their country as fast as possible with learned, zealous, godly missionaries, who may unite their endeavours in the common cause, and spiritually strengthen and encourage one another.

Nothing short of this appears to have a human probability of effecting the great end proposed, and it appears to me that nothing short of this is the duty of God's people to attempt at such a crisis, and

and in such an extream, and almost desperate case, unless we may wait for the return of miraculous operations of the spirit to effect it.

These hints may suffice to represent the views I had and still have of the case, and suggest some of the considerations which have had a governing influence upon my conduct. And I am for many reasons nearly perswaded that God, who has graciously pointed out and succeeded my way hitherto, will carry this plan into execution, and that he will yet try the savages, who are our object with stronger means than they have ever yet in general had; and that he will open the hearts and hands of his people to provide supplies for the same.

I trust that all who are well acquainted with this whole affair, and competent judges of the same, will esteem the reasons I have offer'd abundantly sufficient to justify my determination, that the number of English missionaries must be enlarged.

So there were also many things which, upon the most deliberate view and consideration of the case, I could not but understand to be openings, and a call in providence, to make this institution, still more extensively useful, than was at first thought of; and perpetuate the usefulness of it when there shall be no Indians left upon the continent to partake of the benefit, if that should ever be the case, and this without the least impediment or disadvantage, any manner of way, to the first object of it.

I suppose it to be well known in this country,

1. That there is at this day, and has for some years been, a great want of youth properly fitted for, and inclin'd to enter upon, the work of the ministry among the English, as well as Indians: perhaps there is not now, in our several colonies, so much as one candidate to five vacant congregations

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tions : and I am told, by those whose account I rely upon, that there are in this vicinity, that is, in this part of the country which is now settling, more than two hundred towns already chartered, settled, and settling, which do, or soon will, want ministers. And it appears to me that the very nature, constitution, and design of this seminary is peculiarly favourable, and well calculated for the education of such, as it is an institution more entirely of a religious nature, than other seminaries in the land, as by the very constitution of it, real religion, or at least, a solemn, and credible profession of a full purpose of heart, so far as they know themselves, wholly, and without reserve to devote themselves to the service and glory of the Redeemer in the world, and among the Indians, if he in his providence shall open a door for it, is a condition of admittance into this school, required of all English charity scholars ; nor is any one to expect to continue in it, whose life does not correspond with such a profession.

2. There have been, and I hope are, and will be, instances of early piety in youth of pregnant parts, in this country, and especially in places where God has mercifully poured out a spirit of grace upon his people, who are prevented an education only for want of ability to bear the expence of it. Such I apprehend may soon be assisted in this seminary without the least disadvantage to their studies, or the least diminution of the fund designed for the Indians, or the least perversion of the design of the pious donors, and that only (after the example of charity scholars) by turning their necessary diversions for their health, from such exercises as are otherwise useless, and unprofitable, to the cultivation of these lands, or other manual labour.

3. The importance of sending godly and faithful, as well as learned ministers into these parts of our country, which are, and likely will be, (till, the whole continent be filled) settling on the Indian borders, as fast as the Indians remove back into the wilderness. The importance of this I conceive to be very great to the comfort, success, and well-being of the Indian missions, as well as to the people to whom they may be sent. And this I suppose to be so evident at first view, that the bare mentioning of it is sufficient, without saying more upon the head.

With these views, and under the influence of such considerations as have been suggested, my next object was now to obtain such an incorporation as would effectually secure the generous donations made to this school, to the only use and design of them, and as would also be reputable for youth who may receive an education here, with a view to their public service in the churches of Christ, and accordingly I employed a proper agent to solicit his Excellency *Governor Wentworth*, whom God has raised up to serve the interests of the great Redeemer in his province; and who appears to be unwearied in doing good, and by him have obtained a generous charter, by the name of *DARTMOUTH COLLEGE*, endowed with all the powers, and privileges of a university, with which this school is connected, and to which it is designed to be subservient, and is by said charter invested with the donations made to it in said province: though the school itself remains under the same jurisdiction and patronage as before.

But as neither the honorable trust in England, nor the charter had fixed upon the particular town or spot on which the buildings should be erected.

Wherefore

Wherefore to compleat the matter, as soon as the ways, and streams would allow, I took the Rev. Mr. Pomeroy, and Esq; Gilbert, (a gentleman of known ability for such a purpose,) with me to examine thoroughly, and compare the several places proposed within the limits prescribed, for fifty or sixty miles on, or near said river; and to hear all the reasons, and arguments that could be offered in favour of each of them, in which service we faithfully spent eight weeks. And in consequence of our report, and representation of facts, the trustees unanimously agreed that the southwesterly corner of Hanover, adjoining upon Lebanon was the place above any other to fix it in; and that for many reasons, viz. 'Tis most central on the river—and most convenient for transportation up and down upon the river—as near as any to the Indians—convenient communication with Crown-Point on Lake Champlain—and with Canada, being less than sixty miles to the former, and one hundred and forty to the latter, and water carriage to each, excepting about thirty miles, (as they say) and will be on the road which must soon be opened from Portsmouth to Crown-Point—and within a mile of the only convenient place for a bridge across said river. The situation is on a beautiful plain, the soil fertile and easy of cultivation. The tract on which the college is fixed, lying mostly in one body, and convenient for improvement, in the towns of Hanover and Lebanon, contains upwards of three thousand acres.

After I had finished this tour, and made a short stay at home to settle some affairs; I returned again into the wilderness to make provision for the removal and settlement of my family and school there before winter. I arrived in August, and found

matters in such a situation as at once convinced me of the necessity of being myself upon the spot. And as there was no house conveniently near, I made a hut of logs about eighteen feet square, without stone, brick, glass or nail, and with 30, 40, and sometimes 50 labourers, appointed to their respective departments, I betook myself to a campaign.

I set some to digging a well, and others to build a house for myself and family, of 40 by 32 feet, and one story high, and others to build a house for my students of 80 by 32, and two stories high. They had so near finished my house, that by advice of principal workmen, I sent for my family and students; but when they had dug one well of 63 feet, and another of 40, and found no prospect of water, and I had found it therefore necessary to remove the buildings, I sent to stop my family, and try'd for water in six several places, between 40 and 70 rods, and found supply for both buildings—I took my house down and removed it about 70 rods. The message I sent to my family proved not seasonable to prevent their setting out—they arrived with near thirty students. I housed my stuff, with my wife, and the females of my family in my hut—my sons and students made booths & beds of hemlock boughs, and in this situation we continued about a month, till the 29th day of October, when I removed with my family into my house. And though the season had been cold, with storms of rain and snow——two saw-mills failed, on which I had chief dependance for boards, &c. and a series of other trying disappointments, yet by the pure mercy of God, the scene changed for the better in every respect—the weather uncommonly favourable—new resources for the supply
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of boards, &c. till my house was made warm, and comfortable—a school-house built, and so many rooms in the college made quite comfortable, as were sufficient for the students which were with me; in which they find the pleasure, and profit of such a solitude; and since the settlement of the affair all, without exception, are sufficiently engaged in their studies.

But that which crowns all, is, the manifest tokens of the gracious presence of God by a spirit of conviction and consolation. For no sooner were these outward troubles removed, but there were evident impressions upon the minds of a number of my family and school, which soon became universal, insomuch that scarcely one remained who did not feel a greater or less degree of it, till the whole lump seemed to be leavened by it, and love, peace, joy, satisfaction and contentment reigned through the whole.

The 23d day of January was kept as a day of solemn fasting and prayer, on which I gathered a church in this college, and school, which consisted of twenty-seven members, and three added since; on which occasion they solemnly renewed their oath of allegiance to Christ, and intire devotedness of body and soul, and all endowments of both, without reserve to God, for time and eternity.— And a solemn and joyful day it was, for they rejoiced, (many of them at least) at the oath, as having sworn with the whole heart. The Lord make us steadfast in his covenant, and enable us by his grace, on which alone we depend, to perform unto him our vows, and never more suffer among us an evil heart of unbelief in departing from God, nor any root of bitterness, resulting from it, to spring up in this seminary to the dishonour

nor of God, or to obstruct the growth and progress of true religion in this school of the prophets, to the latest posterity.

The charter of this school requiring a meeting of the corporation within a year from the date of it, I did therefore, as was requisite, to save the forfeiture of it, call a meeting of the trustees, on the 22d day of October.—At which meeting it was proposed to the trustees whether something could not be done by them to perpetuate the name, and deed of Mr. Joshua Moor, late of Mansfield in Connecticut deceas'd; who was the first considerable benefactor to the school when it was obscure, and by many esteem'd contemptible, and after taking the matter into consideration, it was resolv'd that they had no right by the charter to do any thing in that matter, and that the charter gives the trustees no right of jurisdiction but over the college; and that the school remains still under the same patronage, authority and jurisdiction, as it was under before the charter was given.

And it was also resolv'd, at the same time, that the college as well as the school, should continue under parental government as the school has hitherto been, till they should find occasion to alter it. But if God shall please graciously to continue the same influence upon the minds of the students, as there has hitherto been, there will never be need of any other form of government to the end of time, nor any other or greater trouble in that matter, than only to point out to the students what is right and well-pleasing to God, and what is not so. The Lord grant this may be our happy case.

Besides a solemn profession before mentioned, as required of all English youth who are admitted as charity scholars into this school, there are also required

quired sufficient bonds, that in case providence shall open a door for their serving the Redeemer in that capacity, and they are not prevented by unavoidable providence, such as sickness, or death, and they withdraw from that purpose, for the sake of other more agreeable, or profitable service, or by their own conduct render themselves unmeet for the sacred work, they shall refund to the school what has been expended for their education, till full compensation be made therefor.

The number of charity scholars now belonging to this school is twenty-four, of which eighteen, are English who are fitting for missionaries—and five of them are Indians, one of which I am also fitting for a missionary—and another of mix'd blood, whose profession of love to Christ, and earnest desire to be instrumental of good to souls, has recommended him to such a tryal. One of the English youth before-mentioned is a great master of the languages of the Six Nations, having lived with them for eight or ten years till he was naturalized: about three of which years he served as interpreter to the Rev. Mr. Moseley, a missionary, employed by the Hon. Boston Board. I took this youth with a view to his instructing my students in those languages, while I am fitting him for a mission.

There are also, besides these, two who have gone through with their learning, and were graduated at Yale College above a year ago, viz. Mr. Avery, who was appointed to a mission with Mr. Kirtland last spring, but was prevented by sickness, and is now preaching to the Indians on Long-Island, and designs if his health will allow, to enter upon the proposed mission as soon as the season favours it. The other who was graduated with him, is Mr. Macclure

Maccluer, who is at present the teacher of this school.

I have at present a prospect, if God shall graciously continue his favours, that there will be four besides Mr. Avery well fitted and qualified to enter upon the business of missionaries in the wilderness next spring. And notwithstanding the progress of my design of sending missionaries among the Onondagas, &c. mentioned in the last narrative printed in England, has been unhappily obstructed, I hope God is now preparing those who will soon go among them in the spirit and power of *Elias*. And whereas something has been already said respecting the matter, and manner of diversion recommended to the students of this college, and school, and it may be expedient, for several reasons, to make the public more fully acquainted with it, I shall therefore here insert something relative thereto from the orders and rules concluded upon, and recommended to be observed by them. Which is as follows.

“ And whereas the first object of this institution
“ is the civilizing and christianizing the Indians,

“ Therefore, in order to naturalize them, and

“ lead them into an understanding of proper culti-

“ vation of lands, and such manual arts as are use-

“ ful, and necessary in civilized life, and remove

“ their obstinate prejudices against the practise of

“ the same, and bring them into an esteem of it, as

“ worthy and becoming men, and christians; and

“ also as a means to preserve the health of all

“ both Indians and English—lessen the expence of

“ an education, and make way that a greater num-

“ ber may partake of the benefit. And also,

“ whereas by the generous donations made to this

“ school of a fertile soil, convenient for improve-

“ ment,

ment, whereby the channel of their diversions may be turned from that which is puerile, such as playing with balls, bowls, and other ways of diversion, as have been necessarily gone into by students in other places for want of an opportunity to exercise themselves in that which is more useful, and better calculated to answer all the great and good ends proposed, and many others which cant be proposed in the aforesaid methods of diversion, it is therefore earnestly recommended to the students, both in college and school,

1st. That all the English students, in the college, and school, treat the Indian children with care, tenderness, and kindness, as younger brethren, and as may be most conducive to the great ends proposed.

2. That they turn the course of their diversions, and exercises for their health, to the practice of some manual arts, or cultivation of gardens, and other lands, at the proper hours of leisure, and intermission from study, and vacancies in the college and school.

3. That no English scholar, whether supported by charity; or otherwise, shall, at any time speak diminutively of the practice of labour, or by any means cast contempt upon it, or by word or action, endeavour to discredit, or discourage the same, on penalty of his being obliged, at the discretion of the president, or tutor, to perform the same, or the equivalent to that which he attempted thus to discredit; or else, (if he be not a charity scholar) to hire the same done by others; or, in case of refusal, and obstinacy in this offence, that he be dismissed from college, and denied all the privileges and honors of it.

E

" 4. That

“ 4. That no scholar shall be employed in labour in the hours of study, or so as to interrupt him in his studies, unless upon special emergencies, and with liberty obtained from the president or a tutor.

“ 5. That accounts be faithfully kept of all the labour so done by them, either for the procuring provisions for the support of the college and school, or that which shall be for real and lasting advantage to this institution; and such accounts shall be properly audited, and a record kept of the same, for the benefit of such scholars, if they should be called by the providence of God to withdraw from their purpose of serving as missionaries in the wilderness, or to leave the service before they have reasonably compensated the expence of their education.

“ 6. That such as are not charity scholars, but pay for their education, may have liberty to labour for the benefit of the institution, at such times as are assigned to charity scholars, and the just value of their labour be accounted towards the expence of their support.

“ 7. That no freshman shall be taken off, or prevented labour, by any errand for an undergraduate, without liberty obtained from the president or a tutor.

“ N. B. Occasional errands and services for the college and school, are not designed to be accounted, nor their procuring fuel for their fires, and things equivalent for their'n or their chamber's use in particular, nor any thing which shall not be of real, or lasting benefit for the whole, unless in cases where they are incapacitated for labour, and yet are able to perform such errands

“ rands in the room of those who can, and do labour in their stead.

“ Lastly, That this Indian charity school, connected with Dartmouth-College, be constantly hereafter, and forever, called and known by the name of *Moer's School*.”

Moreover, poor youth, who shall seek an education here, at their own expence, may not only have the advantage of paying any part of that, by turning their necessary diversions to manual labour, but also, as all that will be paid by such as support themselves, will be disposed of for the support of the Indian children, or other charity scholars, and therefore, whatever cloathing, or provisions shall be necessary for the school, will be good pay at a reasonable price.

But as this institution is primarily designed to christianize the heathen, that is, to form the minds, and manners of their children, to the rules of religion, and virtue; and to educate pious youth of the English to bear the Redeemer's name among them in the wilderness; and secondarily to educate meet persons for the sacred work of the ministry in the churches of Christ among the English; so it is of the last, and very special importance, that all who shall be admitted here in any capacity, and especially for an education, be of sober, blameless, and religious behaviour, that neither Indian children, nor others, may be in danger of infection by examples which are not suitable for their imitation. And accordingly I think it proper, to let the world know, there is no encouragement given that such as are vain, idle, trifling, flesh-pleasing; or such as are, on any account, vitious, or immoral, will be admitted here; or if such should, by disguising themselves

themselves, obtain admittance, that they will be allowed to continue members of this seminary, after they are known to be such: nor will it be well taken, if, on any pretence whatsoever, any shall attempt to introduce, or impose any youth upon this seminary, whose character shall be incongruous to, and militates against the highest, chiefest, and dearest interests of the first objects of it.

And it is my purpose, by the grace of God, to leave nothing undone within my power, which is suitable to be done, that this school of the prophets may be, and long continue to be, a pure fountain. And I do with my whole heart, *will* this my purpose to all my *successors* in the presidency of this seminary, to the latest posterity; and it is my last *will*, never to be revoked, and to God I commit it, and my only hope and confidence for the execution of it, is in him alone, who has already done great things for it, and does still own it as his cause; and blessed be his name, that every present member of it, as well as great numbers abroad, I trust, do join their hearty amen with me.

I know my honor'd patrons in Europe will do so, and support and encourage this purpose, with all their great, united, and extensive influence; and I have also the fullest assurance that the honourable board of trustees here, are united with one heart therein, and will to the utmost of their power, guard against all temptations, and occasions of corruption, which have been so fatal to the pious designs of some other seminaries.

His excellency governor Wentworth, among many other expressions of his care, and zeal to preserve the purity and secure the well being of this
 seminary,

seminary, against such evils as have been the ruin of, or at least, have a very threatening aspect upon, others which have come within his knowledge, has insisted upon it, as a condition of location, to which also all the trustees have cheerfully subscribed, that wherever it should be fixed, there should be a society of at least three miles square, which should be under the jurisdiction of the college, that thereby unwholsome inhabitants may be prevented settling, and all hurtful, or dangerous connections with them, or practices among them, may be seasonably discover'd, and effectually prevented in a legal way; which thing is immediately to be effected; and thereby the said parish will be so under the controul of the college, as that it will be difficult for any to make a settlement near to it, or any tradesman be accomodated so as to commence any connections with it, who shall not be well recommended thereto, by a life and conversation strictly virtuous and religious. Accordingly every possible precaution is used to introduce such settlers, and especially such tradesmen, as the school must necessarily have dependance upon, as shoemakers, taylors, &c. and only such, whose moral and religious characters are well known and established; not that any think that this benefit can be effectually secured, or that the evils, we are guarding, and providing against, can be effectually avoided, by the mere wisdom, or prudence of any man, but that nothing may be wanting on our part, while we depend upon God alone to build up this cause for the honor of his own great name.

And as the youth who are fitting for missionaries have generally no connections, or obligations to call them abroad, they will likely continue here till they
are

are fitted to enter immediately upon the business they are designed for, by which means, it is hoped, they may escape many snares, temptations and disadvantages, which young graduates from other colleges have been often exposed to before they could be qualified for, or find a door opened in providence, to enter upon the particular business, and calling of their lives.

And as these have a business for life already provided for them, and a calling which is so honorable in itself, and so delightful in its nature to all who are fill'd with love to Christ, and compassion to the perishing souls of men, and such a manuduction into it, without burdensome cares and expence to themselves, and such a friendly and fatherly patronage to depend upon, under God, for their outward support, and subsistence in life, and also such fatherly assistance, as they may expect in all emergencies of any kind, as occasion shall require. I think they are furnished with considerations, abundantly sufficient to overballance many, and even all those which flesh and carnal sense may suggest, against their chusing such a service. And if God should graciously pour out his spirit upon all parties of christians, and take away that party spirit, and biggotry which has been so stupidly connected with their names, whereby the spouse of Christ has been so shamefully disjointed and deform'd, and cause all with one heart zealously to improve the several funds sacred to this purpose, and with a Paullike, or rather Christlike spirit, rejoyce in each others successes as their own, how encouraging would the prospect be? For this I trust numbers are earnestly and daily supplicating the throne of divine grace.

I hope

I hope the prospects, which the imperfect hints I have here given, of a door opening, by the grace and favour of God towards this institution, for the education of pious youth for the service of the churches of Christ; and that at an easier rate, and more out of the way of temptation, than an education has been usually obtained heretofore, will encourage the saints still more and more to help forward the design, by redoubling their ardour at the throne of God's grace for his guidance and direction, and blessing thereon. And we are not to think it strange if we see, and feel the effects of envy, and enmity towards it; as the cause of real vital religion. Satan has not been wanting already to shew himself much disquieted upon this occasion; but, blessed be God, he has hitherto found nothing but lies to reproach it with; and I hope in God he never will.

And as the well-wishers to this undertaking, and especially such as have generously contributed to advance it hitherto, and such as have ability and disposition now to put a helping hand, at a juncture when expences for building, and putting these lands under proper improvement, are necessarily great, would likely be glad to know my present object, and the plan which I am nextly, and immediately pursuing. I therefore think proper to inform them, that as soon as the season favours, I purpose, by divine leave, to finish the buildings which I have begun, in the plainest and cheapest manner, and put as much of the lands, belonging to the school, as I can, under the most profitable cultivation; and also to set up a saw-mill, and a grist-mill, on a stream running through said lands; and also to build a large barn, all for the use and
 advantage

advantage of the school; all which appear to be of present necessity for the same. And I hope by the blessing of God upon endeavours, soon to be able to give the public an account of some scores of Indian youth and others supported by the produce of these lands, with but little expence to the fund.

And I would also take this opportunity to advise the generous subscribers, in the colony of Connecticut, and province of the Massachusetts Bay, &c. who have not yet paid their subscriptions, made in the years 1755, and following, for the only use, benefit, and support of this school, (the yearly interest whereof was payable on condition, and so long as the school should be continued, and the principal to become payable as soon as the school should become a body corporate, and thereby capable of the tenure and disposal of land, &c.) that I suppose the said subscriptions are now become payable by this incorporation, according to the true design, and intention of the pious subscribers; and that there will likely never be an opportunity for applying the same, when they will be more needed, or when it may be done more agreeable to their true intention, than the present is, by putting the lands under improvement, for the use, and support of the school; which, I apprehend, will be of greater advantage to it than tenfold the lawful interest of the money.

And, as it has not been practicable for me to write the benefactors to this institution particularly, either in Europe, or America, I must pray them to accept of this public expression of my gratitude for their respective liberalities, and pray them to believe that only through my continual croud of business, and not in the least through want of grateful sentiments

sentiments of their generosity, have I been prevented writing them in particular. The Lord reward them a thousand fold, in that which is not corruptible; and grant they may never find occasion to regret their having opened their hands for such a benevolent purpose.

And as this institution is become the joy of such as have been praying for Zion's prosperity, so it is not strange if the rising of it to its present height, should move the envy of men of another spirit, who have been trying in vain to crush it. And though I may give offence to such (and nothing will offend them sooner than the truth) yet I will venture to appeal to all gentlemen, and christians of every denomination, who have the spirit, and genius of such, whether it be not mean, and beneath gentlemen, and base and vile for christians, when they, or any party of them, can injure, discredit or overset a design by saying all that is true of it, yet, rather than not accomplish so base an end, will plot to do it by slanders, falsehoods, and misrepresentations; and this not only by private whisperings, and false insinuations to all about them, as they have opportunity, but by letters sent abroad to be concealed from the injured party, which are replete with such slanders, as may best enable those to whom they are sent, to act the part of whisperers, and assassins like themselves, only with this difference, that the latter do it, with the advantage of the credit, and authority of the former, added to their own; and the more respectable the parties from whom, and to whom such false insinuations are sent; and the more out of the reach of being detected they are, the greater is the evil.

I have had opport unity for some experience of

F. this,

this, and especially in an instance that has come to my certain knowledge ; and there being rumours among my friends, of such clandestine machinations, and undermining devices, now, or of late, on foot, against this institution ; I would therefore humbly request all who are willing to know the truth, and form their doings according to the laws of Christ, that they would let me know, such slanders as may be propagated on either side the water, and give me opportunity to speak for myself, before they are received as true, and improved against me; or this institution, as such.

Since I entered upon the execution of the plan, of which I have been giving an account, I have neither heard, or known of any man, who either has known the affair, or was in a capacity to know it, and expressed any desire to be informed, who has in any respect disapproved the plan, or any step I have taken in the execution of it, but on the contrary, it has, so far as I know, been universally approved excepting that a dear brother, when I was under those trying circumstances, on the arrival of my family into this wilderness, before I was prepared to receive them, queried whether I had not pushed too hard to accomplish so great an affair as removing so far, (near two hundred miles) and settling my family, and school, in this wilderness, in so short a time. But I think the event has fully decided the question in my favour.

What I have been, and still am doing, has not been in a secret corner, but in the light of the noon-day sun, and under the observation, and liable to the censures of thousands of all denominations ; and I have, and still do, always, lie open to be re-proved, and convicted of mistake, or instructed, and advised, by any, and all, who have proper occasion

sion for it: and the least hint of a suspicion that I am wrong, is enough to dispose me, at any time, to review, and consider whether I am right, or not. I esteem it to be my interest to know if I am not doing the will of God; and I do account him my truest friend who will, at any time, advise me of my errors. The cause, which is my object, I verily believe to be God's own, and therefore have confidence that the devices of its enemies against it, will, sooner or later, be confounded. And I hope in God, who has the hearts of all in his hands, that he will yet raise up benefactors to make provision for the supply of its necessities; and particularly for the lasting support of the president, and necessary instructors; & that the wilderness will be made glad, and thousands be made to see and partake of the great salvation, by this means, to the glory of sovereign grace.

A M E N.



The Indian Charity-School in Lebanon, } Debtor.
 To ELEAZAR WHEELOCK, }
 May 6th, 1768,

1768.		l	s	d
May 6th,	To Ballance of Account adjusted this Day,	37	14	2 $\frac{1}{2}$
Nov. 6th,	To the Support of Missionaries,	198	16	8
	To Cloathing, Furniture, &c. for the Schools,	80	6	7
	To the Support of the Male School, School- Masters, &c.	171	19	6 $\frac{1}{2}$
	To the Support of the Female School, Mistresses, &c.	32	0	11 $\frac{1}{2}$
	To occasional Journies, & other incidental charges,	11	0	5 $\frac{1}{2}$
	5 Missionaries,			
	8 English Youth preparing for Missions,			
	14 Indian Males,			
	8 ——— Females.			

35 Have been supported by
this Charity.

N. B. *Making and mending Cloaths, &c.
 &c. for the Male School, has been
 done by the Female School, which
 will near counter-balance the Ex-
 pence for Support of it.*

Sterling. £. 531 18 5

The

The Indian-Charity-School in Lebanon, } Creditor.
 To ELEAZAR WHEELOCK,
 to November 6th, 1768.

1768		l	s	d
June 20th,	By my Bill on John Thornton, Esq; in Favor of Mess. Daniel & Joshua Lathrop,	100	0	0
	By my Bill on ditto, in Favour of Mr. John-Baker Brimmer,	100	0	0
25th,	By my Bill on ditto in favour of Mr. George Green,	39	5	0
Aug. 12th,	By my Bill on ditto in favour of Mess. Daniel and Joshua Lathrop,	100	0	0
Nov. 6th,	By Interest of Subscriptions received,	2	4	2½
Sep. 26th,	By Contributions made by Virtue of a Brief granted by the Gen. Assembly of Connecticut,	13	1	5½
	By Donations from various Parts,	31	16	0
Nov. 6th,	By Interest of £. 100 in the Hands of the Rev. Mr. Eells, from Dec. 23d, 1765, to Dec. 23d, 1768, at 6 per Cent.	18	0	0
	By Ballance referr'd to Dr. a new Account,	127	11	9

Sterling. £. 531 18 5

Errors Excepted,
 Per ELEAZAR WHEELOCK.

The Indian Charity-School in Lebanon, } Debtor.
 To ELEAZAR WHEELOCK, }
 November 6th, 1768,

	l	s	d
1768.			
Nov. 6th, To Ballance of Account	} 127	11	9
1769, adjusted this Day,			
May 6th, To the Support of Missio-	} 117	19	1
naries,			
To cloathing, Furniture,	} 39	16	2
&c. for the Schools,			
To the Support of the Male-	} 148	19	6
School, School-Masters, &c.			
To the Support of the Fee-	} 24	4	0 $\frac{3}{4}$
male School; Mistresses, &c.			
To occasional Journies, and	} 6	4	2 $\frac{3}{4}$
other incidental Charges,			
3 Missionaries,			
7 English Youth preparing for			
Missions,			
9 Indian Males,			
2 ——— Females,			

21 Have been supported by
 this Charity.

*N.B. Making and mending Cloaths, &c.
 &c. for the Male School has been done by
 the Female School, which will near coun-
 terballance the Expence for the Support
 of it.*

Sterling. £. 464 14 9 $\frac{1}{4}$

The

The Indian Charity-School in Lebanon } Creditor.
 To ELEAZAR WHEELOCK,
 to May 6th, 1769.

	l	s	d
1768.			
Nov. 8. By my Bill of Exchange on John Thorn-	} 200	0	0
top, Esq; in Favour Mess. Daniel and			
1769 Joshua Rathrop,			
Jan. 6th. By my Bill on ditto in Favour of Mr.	} 120	0	0
John Baker Brimmer,			
By my Bill on ditto in Favour of Mr.	} 21	0	0
Isaiab Tiffany,			
April 5th, By His Excellency John Wentworth's	} 21	0	0
Subscription receiv'd,			
By Cash received which Mr Keen paid	} 15	0	0
Capt. Robinfon,			
By Mr. Wybard of Portsmouth's Le-	} 10	0	0
gacy of £. 60 Sterling to this School,			
received ; £. 10 of which has been			
improved, the other £ 50 remaining			
(well secured on 6 perCent Interest)			
for future Improvement,			
By Interest of Subscriptions received	0	13	6
May 6. By Ballance refer'd to Dr. a new Acct.	77	1	3 $\frac{1}{2}$
	Sterling. £. 464 14 9 $\frac{1}{2}$		

Errors Excepted;

Per ELEAZAR WHEELOCK.

The above and foregoing Accounts for the Year past, were audited by the Hon. Shubael Conant, and Eli-phalet Dyer, Esquires, and properly authenticated and transmitted to the Trustees in England.

The

The Indian Charity-School in Lebanon, } Debtor.
 To ELEAZAR WHEELLOCK, }
 May 6th, 1769,

1769.		l	s	d
May 6th,	To Ballance of Account adjusted this Day,	77	1	3 $\frac{1}{2}$
	To Books, &c. received from the Trust in England at sundry Times,	64	2	5
	To an Allowance to the Rev. Mr. Kirtland, per Order of the Trust,	100	0	0
Nov. 6th.	To Support of Missionaries,	165	11	9
	To Cloathing, Furniture, &c. for the School,	55	7	0 $\frac{1}{4}$
	To Support of the School, School Masters, &c.	133	0	6
	To occasional Journies, and other incidental Charges,	17	4	10 $\frac{1}{2}$
	4 Missionaries,			
	8 English } Youths preparing 5 Indian } for Missions,			

17 Have been supported by
this Charity.

Sterling £. 612 7 10 $\frac{1}{4}$

The

The Indian Charity-School in Lebanon } Creditor.
 To ELEAZER WHEELOCK,
 to November 6th, 1769.

1769.		l	s	d
May 6th	By Subscriptions received of the Rev'd Doct. Gifford, in Books,	19	4	8
	By Mr. Barnard of Leeds, his Subscription in Testaments,	4	4	0
	By Part of T. S. Browning, Esq's Subscription receiv'd in Books for the School,	3	3	0
	By the Rev. Mr. Fawcet's Subscription received in Books for the School,	10	10	0
	By Cash paid in England by the Trustees for 1313 Spelling Books for the School,	14	15	9
	By Cash paid by ditto for a Clock,	11	3	0
	By do. paid by do. for Greek Testaments,	1	2	0
10th,	By ditto paid by ditto to John Shattuck received this Day,	2	2	0
	By a Set of Bills in Favour Mess. Daniel and Joshua Lothrop,	100	0	0
27th,	By ditto in Favour of ditto	100	0	0
July 10th,	By ditto in Favour Mr. Gersham Breed,	30	0	0
24th,	By ditto in Favour Mr. J. Huntington,	60	0	0
Sept. 6th,	By ditto in Favour Mess. Daniel & Joshua Lathrop, for £. 50 0 0	48	15	0
	Deduct Loss 5 per Cent 1 5 0			
	By ditto in Favour Mr. Isaiah Tiffany,	50	0	0
Oct. 4th,	By ditto in Favour the Rev. Mr. Kirtland,	100	0	0
5th,	By ditto in Favour of ditto,	50	0	0
	By Interest of Subscriptions received,	1	14	2
	By Connecticut Contributions received,	0	13	6 $\frac{1}{2}$
Nov. 6th,	By Ballance refered to Dr. a new Account,	5	0	9
		Sterling, £. 612 7 10 $\frac{3}{4}$		

Errors Excepted,

Per ELEAZAR WHEELOCK!

G

The

The Indian Charity-School in Lebanon } Debtor.
 To ELEAZAR WHEELOCK, }
 November 6th, 1769;

1769.			l	s	d
Nov. 6th,	To Ballance of Account			0	0
1770	adjusted this Day,		5	0	9
May 7th,	To Support of the School,		140	15	3 $\frac{3}{4}$
o o o	School-Masters, &c.				
o o o	To Cloathing, Furniture,		54	3	9 $\frac{1}{2}$
o o o	&c. for the School,				
o o o	To Support of Missiona-		60	0	0
o o o	ries,				
o o o	To occasional Journeys, &		111	9	5
o o o	other incidental Charges,				
o o o	To Ballance refer'd to Cr.		91	12	11
o o o	a new Account,				
o o o	2 Missionaries,				
o o o	16 English } Youths prepar-				
o o o	3 Indian } ing for Missions,				
o o o	21 Have been supported by				
o o o	this Charity.				
			<hr/>		
			Sterling	£. 463	2 2 $\frac{1}{2}$

Sterling

The

The Indian Charity-School in Lebanon } Debtor.
 To ELEAZAR WHEELOCK, }
 May 7th, 1770,

		l	s	d
1770. Oct. 1st,	To Books bought for the Use of the School,	4	7	1 $\frac{1}{2}$
	To Cloathing, Furniture, &c. for the School,	95	27	9
	To Support of Missiona- ries,	42	11	9
	To Support of the School, School-Masters, &c.	117	15	5 $\frac{1}{2}$
	To occasional Journies, & other incidental Charges, principally relative to the Removal and Settle- ment of the School,	55	11	8 $\frac{1}{2}$
	To Ballance carried to Cr. a new Account,	155	16	0 $\frac{1}{2}$
	2 Missionaries,			
	17 English } Youths prepar-			
	3 Indian } ing for Missions			

22 Have been supported
by this Charity.

Sterling £. 471 19 9 $\frac{1}{2}$

The Indian Charity-School in Lebanon } Creditor.
 To ELEAZAR WHEELLOCK,
 to October 1st, 1770.

1770		l	s	d
May 7th,	By Ballance of Accounts adjusted this Day	91	12	11
	By Tuition Money received,	1	10	4 ¹ / ₂
	By Interest of Subscriptions received	37	7	0
	By Cash received of Mr. De Berdt per } John Smith, 3 Years past (omitted) }	9	19	6
24th,	By a Set of Bills in Favor Mr. Ger } shom Breed. }	100	0	0
Aug. 11th,	By ditto in Favour of ditto	50	0	0
13th,	By ditto in Favour of ditto	50	0	0
15th,	By ditto in Favor Mess. Lathrop and } Smith of Hartford, }	25	0	0
20th,	By ditto in Favour Mr. Jon. Mason } for £. 60 0 0 }	54	0	0
	Deduct Loss at 10 perCent. 6 0 0 }			
	By ditto in Favor the Rev. Mr Kirt- } land, for £. 60 0 0 }			
	Deduct Loss at 10 perCent. 6 0 0 }			
	Deduct Loss at 5 perCent. } on the Bill he had Dec. } 27, 1769, more than } was then deducted. }	1	10	0
		52	10	0
		Sterling	£. 471	19 9 ¹ / ₂

Errors Excepted,

Per ELEAZAR WHEELLOCK.

The above Account for the last five Months, will
 be exhibited to be examined and authenticated as usual,
 at the Close of the Year.

A PO.

A P O E M,

On the Rise and Progress of Moor's Indian
CHARITY-SCHOOL, (now incorporated with
Dartmouth College) its Removal and Settlement
 in *Harover*, and the founding a Church in the
 same.

By One of Doct. *WHEELOCK*'s Pupils, educated
 in said School, and now a Member of said Col-
 lege, preparing for a Mission among the Indians.

Some heavenly power soft whispering to my heart,
 Inspire my soul and light divine impart ;
 Teach me to sing how *Dartmouth* first arose,
 In spite of mortal and immortal foes,

Say first, my soul, how the almighty mind,
 Who at one view surveys all human kind,
 Beheld the murdering savage mad with spite,
 Reel to the regions of eternal night ;
 And feeling god-like pity in his breast,
 His glorious grace he thus with smiles address'd.
 " Go grace triumphant, spread thy gifts abroad,
 On savage mortals who despise their God ;
 From heaven's bright world descend to humble earth
 There give an Indian seminary birth,
 Where heathen youth from many a distant tribe,
 The seeds of truth and science shall imbibe,

And

And learn to bow before our awful throne,
 And hail me king of heaven and earth alone,
 Learn to adore the sacred three in one,
 Love and admire my own eternal son
 (Who ransom'd hell-doom'd rebels with his blood)
 And all the boundless mercy of a God,
 Nor these alone; let virtuous English youth,
 Whose bosoms glow with piety and truth,
 Devote their lives and joyn the glorious cause,
 Of snatching captive souls from satan's paws,
 Who like a lion bound shall bite his chain,
 And roaring loote the vassals of his reign.
 Yet neither pride of earth nor powers of hell,
 Tho' like a raging sea they foam and swell,
 Shall e'er destroy this offspring of my love,
 But by permission from my throne above."

Thus God ordain'd in heaven and what he will'd,
 Almighty grace on earth below fulfil'd.
 Up rose the infant school, small at her birth,
 Just as a grain of mustard from the earth
 Shoots up a tender stalk; and by degrees,
 Spreads and extends, and emulates the trees.
 As Sol's prolific beams, and kindly showers,
 Call forth the vernal bloom, and fragrant flowers;
 So

So grace divine display'd her heavenly store,
 And chear'd the infant School she rear'd before,
 Cloath'd with her garments, nourish'd with her food,
 And pour'd it's bosom full of every good.
 Yet then, lest man should say (and claim the praise)
 Behold the institution which I raise!
 To show the world the Plan was all her own,
 And keep assuming mortals from her throne,
 She hid the chearful glories of her eyes,
 Bid envy rage, and malice vent their lies;
 Then rose Contempt and Pride, with Sneers assail'd,
 Help hid her head, and weak Assistance fail'd,
 All light of human hope forbore to shine,
 And clouds and darkness veil'd the whole design.
 Then faith and hope, by heaven's own breath
 (inspir'd,
 Rais'd their petitions, and God's help requir'd;
 Grace with a smile, expel'd th' impending harm,
 Dispers'd the clouds, and drove away the storm;
 Pour'd down her blessings, bid new friends arise,
 And chear the sinking school with fresh supplies;
 Who, like a trembling child, which fears a fall,
 For Help, on Albion's isle, presumes to call.
 Albion, the boast of Fame, Europa's pride,
 Which more outshines all other lands beside,

Than

Than noon-day Phœbus, in his blazing car,
 Exceeds the twinkling lustre of a star.
 An isle renown'd for riches, arms and arts,
 For heroes, noble souls, and lib'ral hearts.
 Illustrious *George*, enthron'd in sovereign rule,
 Commences donor to an Indian school ;
 His bright example, fires each generous breast,
 And Charity, in fairest splendor dress'd,
 Stands forth rever'd, while noble Britons join,
 To bring their off'rings, and adorn her shrine.
 But see, above the rest, exalted stand,
 The worthy few, who stretch'd their friendly hand,
 To lead young *Dartmouth*, thro' her infant state,
 Support, build up, and make her truly great !
 O! could my soul, in strains sublimely bold,
 Sing, as the Bards immortal sang of old,
 Their deeds should live eternal in my lays,
 And heaven and earth re-echo to their praise.
 Should great *Meonides* rise from the dead,
 Or *Maro* rear his venerable head,
 A theme like this, might kindle all their fire,
 And with new glories, every page inspire,
 The praise of charity, in every line,
 Must spread her blooming beauties all divine.
 Ye savage tribes, behold with vast surprize,
 Devour the prospect with your wondering eyes !
 Fair Charity to you her wealth displays,
 Be your's the profit, and be her's the praise :

H

Be

Be chang'd your hearts, your bloody deeds disprove,
And let your rugged passions soften into love.

Say next, my tuneful power, how grace ordain'd
To move young *Dartmouth* to a distant land ;
To pull this plant she rais'd with careful toil,
And fix it, blooming, in a northern soil.
Thus we behold, in pathless forests sprung,
A fruitful tree, with golden apples hung,
Inclos'd around with shades and gloomy wastes,
Expos'd to beating rains, and stormy blasts ;
So *Dartmouth* seated on her desert plain,
Try'd, disappointed, and oppress'd with pain,
Look'd back, and long'd for her old seat again. }
Deep in her bosom heav'd the swelling sigh,
And the big tear roll'd trickling from her eye ;
Earthward, in pensive woe, her look she bent,
And veil'd her face with gloomy discontent :
Tho' wrong her conduct, yet, be censure still,
Afflictions fall by heaven's all-sovereign will ;
And in this storm, how could she chuse but weep ?
When her almighty guardian seem'd to sleep ?
When frightful prospects rose to fight around,
When languish'd hope, and threat'ning nature
(frown'd.
For now the king of day, at distance far,
In southern signs, drove his refulgent car ;

On

On northern climates beam'd a shorter day,
 And shot obliquely his diminish'd ray.
 Grim winter frowning from the glistening bear,
 Unbar'd his magazines of nitrous air,
 And clad in icy mail, of rigid form,
 Menac'd, dark dismal days, and dreadful storm.
 Forlorn, thus youthful *Dartmouth* trembling stood,
 Surrounded with inhospitable wood ;
 No silken furs, on her soft limbs to spread,
 No dome to screen her fair defenceless head,
 On ev'ry side, she cast her wishful eyes,
 Then humbly rais'd them to the pitying skies.
 Thence grace divine beheld her tender care,
 And bow'd her ear, propitious to her prayer.
 Soon chang'd the scene ; the prospect shone more
 (fair ;

Joy lights all faces with a chearful air ;
 The buildings rise, the work appears alive,
 Pale fear expires, and languid hopes revive ;
 Grim winter's surly blasts forbear to blow,
 And heaven lock'd up her magazines of snow ;
 Autumn protracted it's indulgent days,
 And Sol diffus'd a larger tide of rays,
 And was, or seem'd reluctant to decline,
 While *Dartmouth* needed his propitious shine ;

Yet he, at length, obtains his utmost goal,
 And leaves, in darkness sunk, the frozen pole,
 From whose eternal snows, the stormy blast
 Howls thro' the pines, and sweeps the barren waste,

But what tho' Phœbus glanc'd a feebl' ray ?
 God's spirit beam'd a more celestial day ;
 On sin-sick souls, he shone divinely bright,
 And bid them spring from darkness into light.
 The gloom dispell'd, the mind desires new joys,
 And bliss supernal ev'ry thought employs :
 Eternal truths the warm affections gain,
 And vicious pleasures meet a just disdain.
 With love divine, the raptur'd bosom glows,
 And conscience, heal'd, indulges sweet repose ;
 No more reluctant, now to dwell at home,
 Acquits the soul, and longs for joys to come.
 Earth, with her Toys, no more inspires delight,
 But sinks away, and vanishes from sight.
 With full consent, in holy cov'nant join'd,
 To God both soul and body are resign'd ;
 Time, talents, life and breath, and all are given,
 To serve the Lord, and climb the road to heaven.
Jesus, the filial God, in mercy dress'd,
 Joins his young bride fast to his bleeding breast ;

Calms

Calms all her pains, and eases every smart,
 And sets her as a seal upon his heart.
 Inspires, with resolution to fulfil,
 The sacred dictates of his holy will.
 Sweet peace and love, each happy soul inspires,
 And balmy friendship lights her gentle fires,
 In ev'ry breast; joy crowns each smiling day,
 And chearful minutes smoothly glide away.
 Calm solitude, to liberal science kind,
 Sheds her soft influence on the studious mind;
 Afflictions stand aloof; the heavenly powers,
 Drop needful blessings in abundant showers.

Thus *Dartmouth*, happy in her sylvan seat,
 Drinks the pure pleasures of her fair retreat;
 Her songs of praise, in notes melodious rise,
 Like clouds of incense to the listening skies;
 Her God protects her with paternal Care,
 From ills destructive, and each fatal snare;
 And may He still protect, and She adore,
 Till heaven, and earth, and time shall be no more.

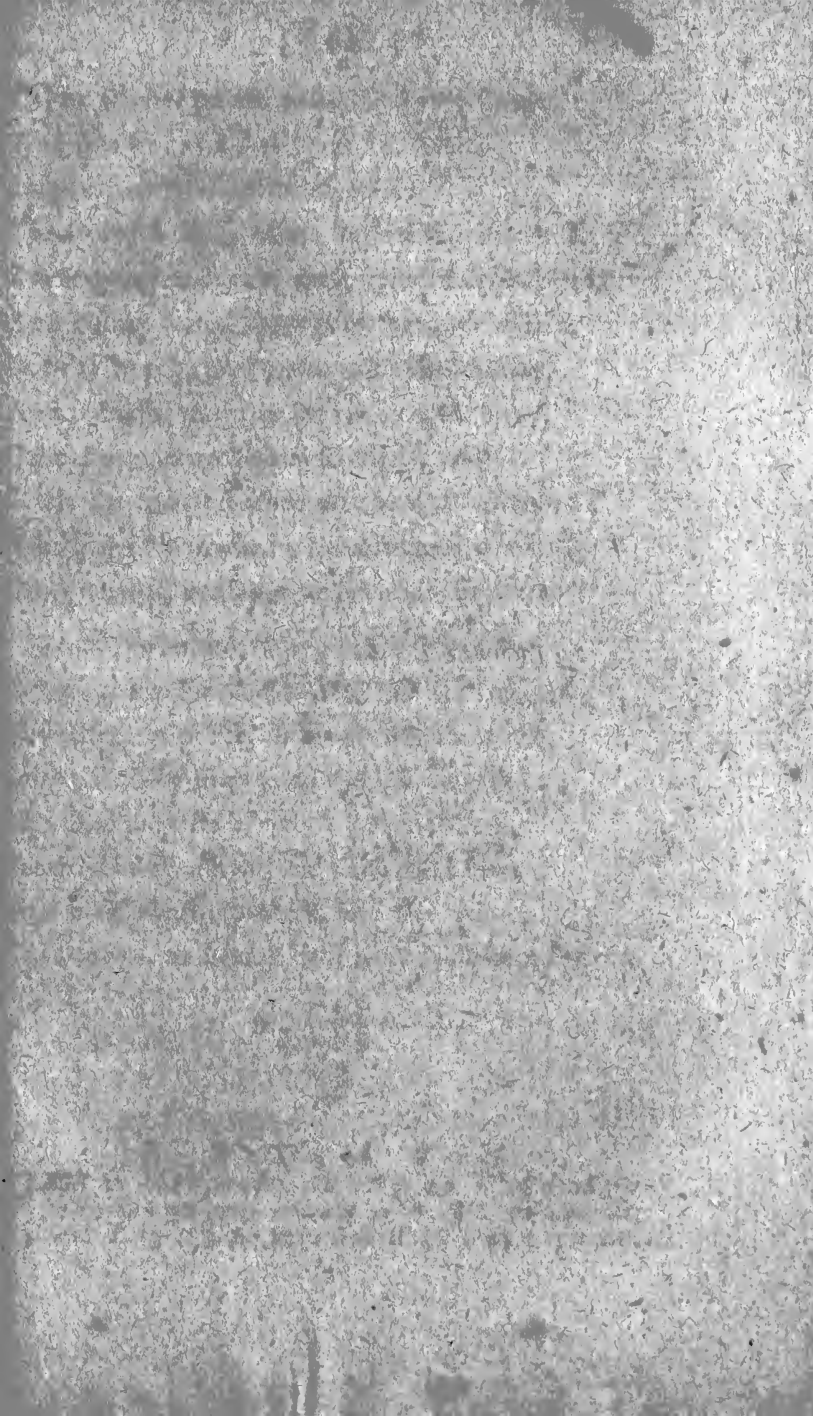


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PAGE 12. line 2 from bot. dele and f 15 P 16. l 16 for
 to r of. l 26. after such, add n P 18 l 10 from bot.
 r. plainest. P. 23. l. 9. for fear r. trust. P. 30. l. 24, r. parental.

The first part of the history of the
 world is the history of the
 human race. It is a history of
 progress and of the struggle
 for the betterment of the
 human condition. It is a
 history of the triumph of
 the human spirit over the
 forces of nature and of
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A
CONTINUATION
OF THE
NARRATIVE
OF THE
Indian Charity-School,
BEGUN IN
LEBANON,
IN
CONNECTICUT;
NOW INCORPORATED WITH
DARTMOUTH-COLLEGE,
IN HANOVER,
IN THE PROVINCE OF
NEW-HAMPSHIRE.

By Eleazar Wheelock, D.D.
President of DARTMOUTH-COLLEGE.

HARTFORD:
Printed in the Year 1773:

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A CONTINUATION

OF THE

NARRATIVE

OF THE

Indian Charity-School, &c.

From Sept. 26, 1772, to Sept. 26, 1773.

I N the Appendix to my last Narrative, I gave the Public an Account of Mr. Ripley's Return from his northern Mission, and of his bringing eight Youths from the Caghnawaga, and two from the Loretto Tribes of Indians with him, to this School. And supposing some farther Account of them may be acceptable to my Readers, I shall add, That after some little Acquaintance

Acquaintance with them, I understood that those from Loretto were Hurons, and could speak the Language of that Tribe : And by a thorough Acquaintance, Mr. Dean found that there was such Affinity between their Language, and the Onoida's, which he is Master of, that with very little Pains, he can make himself so completely Master of their Language, as to be able to discourse and preach to the Hurons freely in their own Tongue.

THEY manifested great Satisfaction in being here at School, and seem'd to be endow'd with Principles of Honor, Manhood and Benevolence, much beyond what has appeared common to the Natives ; and they have made good Proficiency in the School. They soon began to read and write English (which an Indian may do before he can discourse in that Tongue) and as they could speak French well, I ordered Joseph Verruiel, a young Frenchman, to teach them to read the French Bible.

THIS Verruiel came providentially from Canada to this School, almost two Years ago. His Father was a Lieutenant-Colonel of the Militia near Quebec, and before the taking of that Place by the English, his Circumstances were affluent. He had supported this Son two Years at School, in France, but in the Siege at Quebec his House was burnt, and he reduced to Poverty ; whereupon he sent for
this

this Son home. This Youth had never heard of this School, when he sat out with a Number of Frenchmen, on a Journey through the Woods from Canada to Connecticut. When he had reached these New-English Settlements, and had got sufficient Evidence of Deceit in the Man they had put Confidence in to conduct them, and having no Interest of his own, as the rest had, to call him further, and apprehending himself unsafe among a People he could not understand, while he was so much in the Hands of a bad Man, and finding some who had been formerly Captives in Canada, with whom he could converse in his own Language, he stopped, and let his Companions go forward without him. In this Place, about Thirty-five Miles distant, he was informed of this School, and that he would be kindly treated, if he should be admitted into it, and that no Compulsion was used in Matters of Religion, but all left to search, and see, and judge for themselves, he desired, and obtained Admittance on Tryal.

WHEN he came, he could speak so much Latin that we could understand him, and was able to read and understand the most of the Latin Testament, and soon discovered himself to be a biggotted Papist, fraught with all the Prejudices against Protestantism which papal Artifice could inspire. I advised all concerned not to enter into any warm
Debate

Debate with him on any Points of the Controversy, nor any Thing more than propose Questions for his Consideration. He appeared desirous to search the Matter to the Bottom, and see, and judge for himself. I procured a French Bible for him, which he had never seen before, more than the small Abridgment which their Clergy allow to be read. He read it with great Diligence and Improvement, and soon began to Question the Truth of many Things which he had before taken upon Trust, with no other Ground of Belief, than the Authority of that Church, and found himself constrained to indulge the growing Suspicion, till he renounced all the Peculiarities of the Popish Religion, and became a fixed and settled Protestant; on which I determined to carry him through a Course of Collegiate Learning at my own Expence, unless some charitable Friend should find it in his Heart to contribute Assistance therein, in hopes that he may by the Grace of God, be made eminently useful to his mistaken Brethren.

THESE Hurons have made good Proficiency in reading the Bible, and appear also to be nearly satisfied that their Teachers have heretofore much imposed upon them, and that the Strength of the Popish Cause don't lie in the Power of Truth, but in that Darkness and profound Ignorance which they are so careful to bring up and hold their People in, as to a great
Part

Part of the divine Revelation; and that many Things, merely human, were imposed, inculcated, and enjoined upon them instead thereof. They expressed a Desire that some of their young Relations might have the same Advantage of Instruction as they had; and accordingly, at their Desire, I gave them Liberty to make a Visit to their Friends in Canada, and invite a Number of likely Boys to return with them in the Fall to this School. Accordingly, in May they set out, and returned a few Days ago, and inform me that the Opposition of their Priests was so strong, and their Artifices so many that they could not prevail to bring any Boys with them at present, but they are of Opinion that there is a growing Prospect that a great Part of that Town will, in a little Time, be willing and glad to be instructed in the whole Truth which concerns their eternal Salvation. But however this may be with Respect to others, I think it is evident that these have lost nothing in Favour of the Protestant Faith by going home.

As to those eight who came with these from Cagnewaga, one of whom appeared to be near thirty Years old, and three more to have arrived near the Age of Manhood—After I had clothed them decently, they soon began to discover the Indian Temper, grew impatient of Order and Government in the School, shew'd a great Inclination to be hunting and
rambling

rambling in the Woods, not well satisfied with what was done for them, a Disposition to make unfriendly Remarks upon any Omissions in any Respect, which could be construed as evidential of, in any Measure, a Want of Kindness and Care for them; and this in Cases, in which none but themselves could ever have thought of such an Understanding of them, &c. In the Beginning of March they petitioned earnestly that I would let them make a Visit to Sir William Johnson; I was not sorry for such a Motion, as I apprehended they were more likely to do Hurt to Others, than get Good to themselves, by staying here. I gave them Liberty to go, and from thence to Coghnewaga, and not return again to this School; and accordingly furnished them with all that was necessary for their Journey. These four left the School, March 11, and all Uneasiness with those they left behind, at once subsided.

THE Account they gave on their Arrival at Caghnewaga, of the Treatment given the Boys they left here, was not over friendly; however, I believe they have done the Cause no Hurt, especially as they themselves made so much better Appearance as to their Cloathing than they did when they came from Home.

THREE of the Fathers of these Children, viz. Messieurs Stacy and Phillips, Fathers of the two captive Boys before-mentioned, and Sode-
recusko

reousko Father of another, all reputable in the Tribe, came here June 2d, on a visit to their Children. Mr. Stacy brought his Wife, (who is one of the Natives) with him. And Mr. Philips brought with him a Son, who appeared to be about 14 Years old, and who had been lately elected, and installed King of that Tribe. (This I understand to be agreeable to the Custom of the Indians, to chuse and Crown their Kings while they are young, and to have them ready to execute their Office on the Removal of their Predecessor.) This Son Mr. Philips promised to send to me for an Education in this School, the Lad appeared promising, and was desirous to stay with his little Brother, and his Father would have left him, had it not been that certain Rites commonly practised among them, to ratify the Choice of a King, and make it more publickly known among the Tribes, yet remained to be performed, and his putting his Son out of the Way while they were conferring such Honours upon him, he apprehended would be taken as an Expression of Disrespect, and therefore he thought it not expedient to leave his Son here at that Time, but expressed the fullest Purpose to send him as soon as the Way should be prepared for it, which I can't but consider as a very hopeful Omen of some great good in reserve for those Northern Tribes.

THEY

THEY appeared well pleased with the Situation, and Disposal of their Children here.

THEY gave me an Account that their Priest was much displeas'd at their sending their Children to this School, and to that Degree that he had refus'd to Pray either for Parents or Children since they came away.

THEY also inform'd me that through the influence of the Priest, and the aged Grand-mother, the Boy, a descendant from the Rev'd. Mr. Williams, (whose coming with Mr. Ripley was prevented by Sickneſs) was like still to be detain'd.

THE beginning of May the Rev'd. Mr. Ripley and Mr. Dean, set out on a Mission to visit the Indians at Penobscott, and on the Bay of Fundy, as they should find Encouragement, agreeable to Representations heretofore made of a Door open for Service among them.

COLONEL Goldthwait Commander of the Fort at Penobscott, inform'd them that for a Number of Years, and till of late there had appear'd a very fair Prospect of their receiving a Missionary, had one been offer'd to them, but now the Case appear'd much otherwise; and this occasion'd through the free and unrestrain'd Sale of spiritous Liquor among them, and the Flattery and Artifice of the Romish Priests who quiet and keep them in perfect Security

curity by a liberal Dispensation of Pardons of their continual Drunkenness, and all the sordid vices concomitant with, and consequent thereon ; and which are reasonably to be expected, so long as the Traders are under no restraint in selling, nor the Indians in buying Rum, but their want of Ability to pay for it ; by which Means their Poverty and Misery is already come upon them, Mr. Ripley says, beyond what he had ever seen before in any Instance. By these Indulgencies of their Priests, they were faster than ever attached to them, though by these Means they were wasting and decreasing fast as to their Number, and appeared to be nigh, very nigh unto cursing, insomuch that within a very few Years, according to the present Course of Things, that once numerous and formidable Tribe, which has been such a sore Scourge to the English, will be wholly Extinct.

AMONG these Mr. Ripley found an Indian of whom Colonel Goldthwait before informed him, who said he belonged to a very large Tribe far West of Lake Superior, which he called *Mattagnessawack*, which lived far beyond any Communication with, or Knowledge of the English, and his Character among the Indians at Penobscott, and the English who have been several Years acquainted with him, for Honesty and Veracity, renders the Account which he gives worthy of more Credit, & also as his Accounts

counts have been invariably the same ever since he has been with them, i. e. since the taking of Canada by the English, a Summary of which is this, That the Country there is vastly Fertile—That they Plant nothing but Indian Corn, Melons, Pumpions—That Rice, Peas, Beans, Apples, Plums, Tobacco, Grapes, &c. grow spontaneously, and almost every Thing which he had seen in Canada or New-England, and all in great Plenty—That Horses, Cows, Sheep, Goats, Buffaloes, were Natives of that Country, ran wild, and were propagated in great Abundance ; also, the greatest plenty of Fowls of all Sorts, as Turkies, Geese, Ducks, Hens, Pigeons, &c. who feed chiefly on Rice—That the Tribes of Indians were vastly numerous, and their Wars generally every Year—The Weapons they use in War, were Bows and Arrows, and a heavy Club—Their Arrows are pointed with Stone, and sometimes poisoned—That the Armies which met at the taking Quebec, (where he was on the side of the French) were but a handful compared with those who commonly met in War in his Country—That when they met upon a very large Plain, where they used commonly to Fight, the armies were so large that he could not see from one End to the other of them.

THE Account he gives of his coming into this Part of the Continent is, That he was taken Captive, and being young and able bodied,

ed, he was Sold, as is their Custom to deal with such, the old and decrepid they kill, and thus as a Captive he was Sold, and pass'd from Tribe to Tribe, till he got into the Hands of one who were in Connection with the French, and there became one of the Quota which that Tribe was to furnish the French for that War, where he got Acquaintance with the Penobscott Indians, and came Home with them when the War was over, and married one of that Tribe. by which Means he has been prevented returning to his own People, as his Wife will not Consent to it though he has greatly desired it.

He says he never heard of, nor does he suppose that his Nation, have any Notion of a Supreme Being—He says they have very little, or almost no Winter there; and tells of many and vastly great Tribes which he pass'd thro' before he came to Canada. He says the Occasion of their War is never to defend Property, nor is there ever Oecasion for that, as they have every where such Fullness, and Room enough for all ; but it is only out of Pride to see which Nation have the bravest Men.

AN Indian of the *Annudowessan* Tribe, which is commonly at War with the *Mattegnessawacks*, has also been at Penobscott, and gives an Account similar to the most essential Parts of this Relation, by which it is made yet more credible.

AT

At Mr. Ripley's Desire, the Chiefs of that Tribe met together, on which occasion he had the Assistance of Capt. Fletcher, the Province Interpreter, by whom he communicated to them his Errand; after a short Consultation among themselves, they gave for Substance the following Answer, viz. After thanking him and those who sent him, they said God had taught them a way to Pray which was right, meaning the whole Popish Way of Worship, to which Religion they seemed much attached, and added, their Children would not be willing to come, and if they were, they could not get a living by it; and shewed no Inclination to send them, to which Mr. Ripley thought proper to return them a short Answer, in which he expressed the Kindness of the English in making the Offer to them, and that the Offer made them was of God—That they would be the only Sufferers by refusing it—That the English would, by their Refusal, be saved much Pains, and Expence to do them good, &c.

At this Place Mr. Ripley found an Indian Youth of the *Natic* Tribe, who had for several Years been with these and the Indians at *St. Francis*, till he is become thorough Master of the Languages of both the Tribes, which are near alike—his moral Character being very good, and there appeared a Prospect of his becoming a fine Interpreter, and a very useful Man, should he have proper Measures of Learning,

ning, Mr. Ripley invited him to come with him to this School, he complied with the greatest Chearfulness, and arrived July 28, and has conducted agreeably.

MR. Ripley has represented to me that Missionaries among the poor English Settlers in that Quarter are employed and supported by that Province, viz. the *Massachusetts Bay*, and that he found it quite consistent with the Design of his Mission to serve that charitable Design towards those Settlers also, and is of Opinion that they will be more likely to find access to the Indians, and be more beneficial to them, considering the Jealousies which their Priests inspire, if they should go in the Character of English Missionaries, and as having them for their Object, than in the Character of Missionaries to the Indians; so that their Labours among the Indians might appear to be only occasional, and not in Consequence of any special antecedent Respect to them, in which Capacity they may visit the Indians as often, and spend as much Time with them, as will likely be profitable at present, and yet perform nearly the Service which would be reasonably expected among the English, and the Expence for each be lessened thereby. And I know these charitable Gentlemen of the Committee, and their Constituents, of that Province will rejoice in any Plan that shall make their Charity more extensively beneficial to the Souls of
Men,

Men, while the Money they have granted for the Benefit of the English, is wholly devoted to that Use.

UPON receiving various Accounts from the Northward, which encourage a Hope that a Door may be soon opened for Missions among the Tribes in the Province of Canada, several of my Students who have been some Years with me preparing for a Mission to the Indians, were desirous to spend some Time in that Province, to get Acquaintance with the Inhabitants, and learn the Customs and Languages both of the French and Indians, in order to qualify themselves for a Mission there. I did well approve of the Proposal, as the Indians are so much Frenchified, and likely more or less acquainted with the French Tongue wherever the French have traded, or employed their Missionaries among them for many hundred Miles.

ACCORDINGLY, Messieurs Thomas Kendal, Elisha Porter, Andrew Judson, and with them Joseph Verruiel sat out on the 15th of June, and after the three first had recovered of the Small-Pox, which they received by Inoculation at Montreal, Mr. Kendal found a very eminent Situation for Learning what he had in View at Mrs. Stacy's at *Cagbnawaga*, and soon found himself so happy as to gain the Respect of all about him, both French and Indians,
and

and had as many Indian Boys applying to him for his Instruction as he desired, and more than he was well able to attend upon, which gave him an Opportunity to be immediately profitable to them, while he was under the best Advantage to prosecute the Design of sitting himself for that Service.

THE Difficulty of introducing and settling a Missionary in any of their Tribes, and the Length of Time, and expensive Ceremonies always necessary to effect it, has led me more and more into a favourable Opinion of Missionaries itinerating among them, and accordingly of qualifying suitable Youths for that Purpose; who may be able to speak to the several Tribes in their own Languages, and as itinerant Missionaries travel from Tribe to Tribe, in which Character their continuance at particular Places may be agreeable to the Instructions which CHRIST gave the itinerants which he sent forth, as their Prudence should dictate, and the Reception their Persons and Message should find among them.

I THINK it worthy our Consideration whether there would not be much less Danger of those Jealousies which have been so constantly a great Impediment in the Way of stated Missionaries, and much less expose them to their Rage, or if they should find themselves in Danger, make their Retreat more easy, and without Noise, and give them Opportunity, according to CHRIST'S Direction to leave them in a Manner best suited

to awaken their Consciences, and excite them to Consideration.

A Number of Missionaries thus employed will have peculiar Advantage to strengthen one another's Hands, mutually confirm one another's Message, advise one another of Dangers on the one Hand, and encouraging Prospects on the other; and their Mission in the whole appear more respectable among the Savages. And if God should mercifully accompany their Message with the Holy Ghost sent down from Heaven, & there should be a Spirit of Conviction among them, though but in a few Instances, this would be a most likely Means to spread the Leaven far and wide and through the whole Lump, as the few, who should be the Subjects of such Impressions, would be fond of following, and recommending the Preacher to others, and all who should come in their Way.

We have had plentiful Experience of this in Years past, as great Numbers can Witness who lived in Places where God has graciously poured out his Spirit upon his People, and how many hundred Instances are there in this Land of such as can Witness that those first Impressions which they have reason to Hope issued in a saving Conversion to Christ, were by Means of the Reports and Discourses of others who were under such Impressions. May the Lord of the Harvest graciously inspire his young Servants who are willingly offering themselves to this Service,

vice, with Wisdom, and a holy Zeal, and send them forth in the Power and Spirit of Elias, and Crown their pious Labours with his Blessing.

Mr. Dean has now finished his Course of Studies here, and upon finding, as I have already mentioned, that he may with little Expence be able to Preach to the Hurons freely in their own Tongue, has determined if God pleases, when he has perfected himself in the French Tongue to enter upon a Mission, and with a proper Companion, preach as an Itinerant, not only to the Six Nations (with whom he lived many Years from his Youth) but to all the Tribes that can understand him, to a thousand Miles end, if such there are at that Distance.

MESSEIERS Stacy and Phillips on their late Visit informed me that by learning one Language besides the Mohocks which he already has, he would be able to discourse and preach to all the Tribes back from Montreal for some hundred Miles.

My Expences here have hitherto necessarily been great, and every considerate Man will easily conceive them to have been much greater, on account of the Difficulty and Distance of Transportation, and especially as the Roads are yet so new and rough. It is likely in Time new Markets will be opened, and Stores provided nearer and more convenient, but there must be Time to effect it, and great Expence to clear
the

the Roads and make them feasible for Carriage, but the greatest and surest Prospect I have of Relief as to the greatest and heaviest Part of this extraordinary Trouble and Expence is from the Cultivation of these Lands; when we can attain to a fullness of all which this Soil will produce, we shall require but comparatively small Importation to make our Subsistence comfortable, and I begin already to feel the Benefit.

My Cröps were considerably shortened the last Year, the former by an uncommon Rain at the Beginning of the Harvest, the latter by an untimely Frost, yet the Benefit of that which was saved was very sensible. And I have this Year cut about double the Quantity of Hay which I cut the last Year, viz. about thirty Tons, and if God shall graciously continue his Smiles, and grant Increase according to the present Prospects, I expect to cut fifty or sixty Tons the next Year. I have reaped about twenty Acres of English Grain, which Crop appeared to be very heavy before Harvest, and proved to be too much so, as a considerable Part of it fell down with its own Weight before the Seed had got to maturity, the Consequence of which all experienced Farmers well know; however, tho' it be much less than the Prospect was it is a very considerable Relief. I have about twenty Acres of Indian Corn on the Ground, which, considering the Newness and imperfect Tillage of the Land, promises a considerable Crop.

THE Number of my Labourers for six Months past, has generally been from Thirty to Forty, besides those employed at the Mills, in the Kitchen, Wash-House, &c. The Number of my Students dependant and independant the last Year was about Eighty, and the Number of my Family together, consequently large, and thro' the pure Mercy of God I have been blessed with a peaceable Family, diligent and orderly Students, & faithful Labourers. I have not heard a profane Word spoken by one of my Number, nor have I Reason to think there has been one for three Years past, nor do profane Persons expect to be employed in any Service, or allowed to continue here.

I HAVE seven Yoke of Oxen, and about twenty Cows, all the Property and employed in the Service of the School. I have cleared, fenced and sowed about fifteen Acres of Wheat, the clearing of the Ground I entered upon the last Year and have found it Costly, as I expected I should, it being very heavy timbered, but as the Soil is good, and contiguous to the School, I expect it will well repay the Cost of it.

I HAVE cleared sufficient for Pasturing, i. e. have cut and girdled all the Growth upon five Hundred Acres, and a Part of it have sowed with Hay-Seed; the rest I expect will be ready to receive the Seed, as soon as it shall be dry enough to burn the Trash upon it in the Spring. The Soil is generally good, and I hope the
School

School will experience the Benefit of it in due Time.—I have enclosed with a Fence about two Thousand Acres of this Wilderness, including the before-mentioned, that I might be able to restrain Oxen, Cows, Horses, &c. from ramb-ling beyond my Reach in the Wilderness.

ONLY the Article of Hay-Seed to stock these Lands which I have already cleared, has and will, I expect, Cost above £ 40 Sterling. I have studied the cheapest and most effectual Methods I could to execute this Design, it can't be accomplished without Expence—And however Gentlemen at a Distance may think of it, I find my Conduct, so far as I know, to be approved by all who have been acquainted with it, and it gives me very sensible Satisfaction to know that my honored Patrons in England do approve of my Procédure, and without their express Approbation, I should not have taken such an important Step, any further than I should have ventured to have done it at my own Expence.

A LITTLE more than three Years ago, there was nothing to be seen here but a horrid Wilderness, now there are eleven comfortable Dwelling-Houses (besides the large one I built for my Students, and other necessary Buildings, as Barns, Malt-House, Brew-House, Shops, &c.) and some of them reputable ones, built by Tradesmen, and such as have settled in some Connection with, and have been admitted for the Benefit

fit of, this School, and the most of them near finished, and all expect to be habitable and comfortable before Winter, and all within Sixty Rods of the College—By this Means the Necessities of this School have been relieved in Part as to Room for my Students—Yet the present Necessity of another and larger Building appears to be such, that the growth of this Seminary must necessarily be stinted without it. This Necessity I have represented to my honored Patrons in England, and doubt not they will recommend the charitable Design as they shall think adviseable. I also recommended it to the honorable Corporation of this College at their Meeting last May; in consequence of which they applied to the honorable General Assembly of this Province (who were then sitting) for their Encouragement and Assistance; who generously granted £.500 Lawful Money out of the Province Treasury to begin with. Whereupon the Trustees taking into their Consideration, how graciously God had opened the Hearts of his People on both Sides the Water, to contribute so liberally to support and build up this Institution, and that through his Blessing their reasonable Expectations have been so fully answered in the Progress and Success of it hitherto, as that none have Occasion to regret their Expence, or indulge the least uneasy Reflection on Account of their past Liberality towards it; but on the other Hand the Prospect of the extensive Utility of it, to the great and pious Ends proposed by

the

the Benefactors, is so fair and promising, as may justly inspire a Confidence that God will not forsake it, but on the other Hand, will yet open the Hearts of such as he has honored with Ability to contribute Supplies for this Necessity also. Whereupon they unanimously came to the Conclusion that, suspending all other Methods, it be first attempted by a Subscription.

I AM not yet able very precisely to say what the Cost of the Building will be, as it is not yet fully determined with what Materials to build, whether with Brick, or Stone.

WE have discovered a considerable Body of good Stone at the Distance of about three quarters of a Mile from the Spot proposed for the Building; and some who have examined it judge there will be Stone enough to compleat it; how that will prove we can better judge when we have got enough for the Cellar and Rustic, or Ground Story; * and all acquainted with Buildings of this Nature may judge for themselves of the Expence of it, I suppose none will esteem it to be a very little Thing; and likely the judicious will think, when they consider the Nature, Use, and Design of the Building, that it is not injudicious to prefer Stone to any Thing else, if good Stone may be conveniently had. It is proposed to finish it in the most plain, decent,

* The Plan of the Building at present proposed is 175 Feet long, and 52 wide, and three Stories high above the Rustic or Ground Story.

cent, and cheapeſt Manner, after the dorick Order, and all may be aſſured that it ſhall be performed with all the Prudence, Care, Fidelity, and good Oeconomy which I am Maſter of. The Public may expect a faithful Account of Expences as often as ſhall be reaſonable, and of the whole when it is finiſhed.

By what I have thus imperfectly repreſented it is eaſy to ſee what is now my Object, viz to begin and finiſh this large Building, compleat what I have began in putting a ſuitable Part of theſe Lands under proper Cultivation, and the ſooner this be done the ſooner will the School have the Comfort and Benefit propoſed by them.

ANOTHER Barn will likely ſoon be Neceſſary, as alſo a Houſe, and Accomodations for a Dairy, &c. and though the Expences to accompliſh theſe Things muſt neceſſarily be great, yet the Fund thereby laid will be laſting, and I hope ſufficient to ſupport a large Number of Indians, and pious Youth who ſhall devote themſelves to the Service of the REDEEMER with their whole Hearts, in a pleaſing Succeſſion to the lateſt Generation. And alſo by what I have ſaid I truſt Gentlemen of Conſideration and Penetration will ſee that now is the Time if ever for the Friends of this Inſtitution to lend a helping Hand, and eſpecially as I believe none will think it prudent to abate our endeavours for the Pagans, our firſt and great Object, on Account of theſe extraordinary Expences which are ſubordinate

dinate to that End. Would not such Abatement of our immediate Endeavours with them at least endanger the Reputation of the Cause, give the Enemy an Advantage to put greater Embarrassments in our Way, and render the Success of future Endeavors more improbable? But I think this Objection of the Greatness of our present Expences can have no Force in it, since they are only for that which is on all Hands allowed to be Expedient and Necessary, and especially if we consider that by the execution of the Plan proposed those Expences will likely soon be amply refunded: As for Instance, Twenty Shillings will clear, stock and fence an Acre of Land, and that Acre, when thus put under Improvement, will be worth Twenty Shillings per Annum. I dont mean that all these Lands can be put under Improvement so Cheap, or that all will be so profitable when they are brought under Cultivation, but that this is the Case with a considerable Part of these Lands, and I don't say this at Random, or by Guess, for it is found to be so in Instances not a few in these Parts, and I hope will be confirmed by my own Experience, so that the School will soon loose the principal of the Money laid out by neglecting to make this Improvement of it.

WHEN I think of the great Weight of present Expence for the Support of sixteen or seventeen Indian Boys, which has been my Number all the last Year, and as many English Youth on Charity; eight in the Wilderness who depend

pend upon their Support wholly from this Quarter ; which has been the Case a considerable Part of this Year—such a Number of Labourers—and under Necessity to build a House for myself (as the House I have lived in was originally planned for a Store-House for the School, and has been for some Time used for that Purpose, and must be henceforward devoted to it) and Expence for three, and sometimes four Tutors, which has been the least Number that would suffice for the well instructing my Students, I have sometimes found faintness of Heart ; but when I consider I have not been seeking myself in one Step I have taken, nor have I taken one Step without Deliberation, and asking Counsel therein—and that if further Resources from that Fullness, on which alone I have depended from the first, should be withheld, yet that which has been laid out, will be by no means lost to this School, nor so much as ever be exposed to Reproach, as having been imprudently expended ; and not only so but I have always made it my practice, not to suffer my Expences to exceed what my own private Interest will pay in Case I should be brought to that Necessity to do my Creditors Justice—But the Consideration which above all others, has been, and is my sovereign Support, is that it is the Cause of God ; and God most certainly has, and does own it as his own, and in him, and him only, do I hope to perfect his own Plan for his own Glory. And whatever his Plan may be
(and

(and we yet see but the Beginning of it) he will accomplish it, let the Devices, Counsels and Machinations of Men, or Devils against it be what they will. And I wish I may always be disposed with the Temper and becoming the Character of a Servant to have my Eyes ever to him— Under these Apprehensions, I can't be anxious about the Event. God has done great Things for it hitherto, & I may not go back, but wait upon & hope in him to maintain, support and defend it, & perform what is wanting for it in his own Way and Time. Certainly his Hand has been conspicuous, in the Beginning, Rise, and Progress of it, through so many dark Scenes. When in it's Infancy and was the Object of Contempt, it was the Hand of God that opened, and disposed the Hearts of so many on both Sides the Water to such pious & charitable Liberalities for the Support of it.—It was the Finger of God that pointed out such a wise, godly, honourable, and friendly Patronage for it in Europe—And what but a Divine Influence should move my worthy Patrons with so much Cheerfulness to accept that important Trust in London, and with such Steadiness, disinterested Zeal, prosecute the Design hitherto—It was the Hand of God that advanced it's great Friend and Patron; the Right Honourable WILLIAM Earl of DARTMOUTH, to the American Administration, at such a Time, and while he was in such Connection with this Seminary—It was the Hand of God that opened the Heart of our gracious Sovereign to shew his princely Munificence towards it in his Royal
 Bounty

Bounty of two Hundred Pounds Sterling, and more especially in ratifying a Charter endowing it with all the Powers, Immunities, and Privileges of any University in his Kingdom, by which the Interests of it are most effectually secured, and those who are graduated in it have not an empty Title, but by Law have Claim to all those Rights and Privileges belonging to Graduates in any University within the Realm of Great-Britain.—Was it not the Hand of a gracious God that advanced so important and beneficial a Friend as his Excellency Governor WENTWORTH to the Chair in this Province, and disposed him as a nursing Father to patronize this tender Cause in its Infancy in this Wilderness? Has not a divine Hand been quite conspicuous in defeating the Plots and Efforts of the Enemies of this Cause, and over-ruling their Counsels and Devices quite to other Purposes than they designed? Certainly the gracious Hand of God has been very evident to all acquainted, in that Regularity and good Order which has uninterruptedly subsisted here, and that without any other Form of Government than parental.

THESE Things are not the Result and Product of the Wisdom, Sagacity, or Prudence of the wise Politicks of the Age, but God has evidently and upon Design to hide Pride from Man, and make the Excellency of his Power and Grace conspicuous herein, made Choice of an Instrument every way unequal to it. Surely this looks like his Plan to make the Excellency
of

of his own Perfections appear, and secure all the Glory to himself.

I THINK in these and other Instances, too many to enumerate, wise Observers have, or might have seen, and been constrained to acknowledge the loving Kindness of the LORD towards this Institution.

AND if these Things be so, and so sure as they be so, this School is an object inviting the Charity of the Friends of Zion—and those whom GOD has honored with Ability have this among other Ways opened for them in Return to honor the Lord with their Substance. Nor have they Reason to fear (if these Things be so) that their Names will ever be exposed to Reproach in succeeding Generations, or their Posterity have Occasion to regret it, if they should establish to themselves a Name here, with a Fund for the Support of necessary Professors & Instructors, or a Library, or a Mathematical, and Philosophical Apparatus, or by some distinguishing Liberality towards the building of the Edifice proposed—or by any other lasting Benefit which their pious Hearts may devise towards this Institution, or the Encouragement of any useful Branch of Literature in it. And I hope none will ever find Occasion to complain of an ungrateful Return for any expression of their Kindness and Charity towards the Encouragement of this Cause.

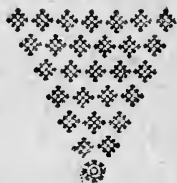
THE greatest outward Impediment in the
Way

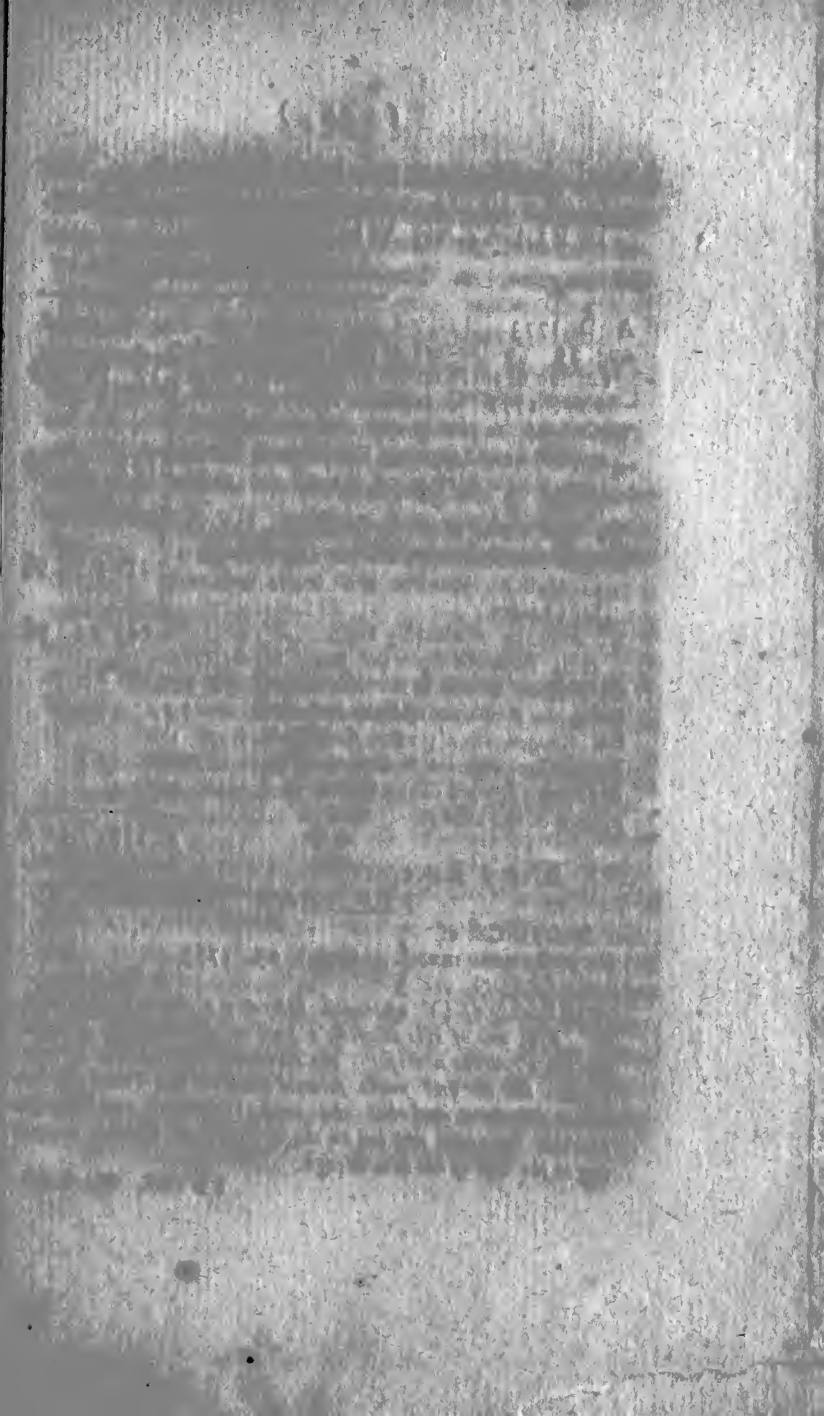
Way to the Success of all Endeavours in this Cause, and that which above every thing else has been, and is discouraging to Missionaries, and has rendered their Attempts fruitless among the Indians, is the vicious and immoral Lives of such as are settled on their Borders, and the Avarice and other Vices of the Traders that are among them, their making Merchandise of the souls of the Savages, by an unlimited Sale of Rum. If these Evils can't be remedied, the Prospect is certainly gloomy, unless Missionaries can find Means to penetrate into their Country beyond the Reach of this Contagion. I hope through the Smiles of Heaven upon the proposed Travels of Mr. Dean and his Companion, among distant Tribes the ensuing Year, some more favourable Prospects may be opened to our View.

I would take this Opportunity very thankfully to acknowledge the Receipt of many kind Letters from dear Friends of various Characters, which I have not been able to answer, for Want of Leisure; and also for many Expressions of Kindness and Charity toward this School, too many to enumerate. I shall only mention the repeated Munificence of the Hon. Col. John Phillips, Esq; of Exeter, by his late Donation of £.125 Lawful Money, which, added to the Present he made the last Year, completes the Sum of £.300. And also I may not omit here the generous Legacy of £.150 Lawful Money,
and

and a valuable Library, left to this College and School by the last Will of that eminent Servant of CHRIST, the Rev'd Diodate Johnson, late of Millington, in Connecticut, deceased.

I SHALL only add my Desire of the fervent Prayers of all such as have the Redeemer's Cause at Heart, that GOD would mercifully guide me in the great Affair before me, by his Counsel, and succeed all future Endeavours, according to his Word, however feeble they may be, to build up and enlarge the Kingdom of the glorious Redeemer. AMEN.





The Indian CHARITY-SCHOOL incorporated with DARTMOUTH-COLLEGE, } Debtor.
to ELEAZAR WHEELLOCK, }

From Sept. 1, 1772, to

A. D. 1773.	l.	s.	d.
Aug. 25. To Expence of printing the Continuation of the Narrative of this School from May, 1771, to September, 1772.	17	17	6 $\frac{1}{2}$
To Cash paid towards Support of Missionaries, exclusive of Cloathing, Horses and Furniture, which were taken out of the common Stock,	115	7	4 $\frac{1}{2}$
To Expence of Cloathing, Furniture, Labour, Provisions, Materials for Buildings, Support of Masters, Journeys, and other incidental Charges,	1304	1	9 $\frac{3}{4}$
To Expence of clearing Land,	143	14	9 $\frac{1}{2}$
N. B. Received from the Rev. Mr. Cruden, of Glasgow Goods to the Amount of £ 98 3 2, being the Remainder of the Collection made by his Congregation; and £ .16 4 6, from the Relief Congregation in Bothwell, each of which have been applied to the Use of the School, exclusive of the above.			
	<u>£. 1581</u>	<u>1</u>	<u>6</u>

Errors Excepted,

ELEAZAR WHELOCK.

PROVINCE of
NEW-HAMPSHIRE,
GRAFTON. fs. }

August 25, 1773.

PERSONALLY appeared before me PETER GILMAN, Esq; one of His Majesty's Justices of the Peace throughout the Province aforesaid, the Reverend ELEAZAR WHELOCK, D. D. and made solemn Oath to the Truth of the above Account, and that the several Articles and Charges therein, have been applied to the Use of said School, according to the best of his Knowledge.

PETER GILMAN.

The Indian CHARITY-SCHOOL incorporated with DARTMOUTH-COLLEGE, } Creditor
 to ELEAZAR WHEELOCK, }
 August 25, 1773.

A. D. 1772.		l.	s.	d.
Sept. 1.	By Ballance of the last Account,	64	6	4
(Omitted)	By a Bill of Exchange in Favour of } Capt. DePoyster, July, 1772, }	35	0	0
Nov. 12.	By ditto in Favour Mr. Peter Lanman,	150	0	0
	By ditto in Favour ditto,	120	0	0
	By ditto in Favour ditto,	80	0	0
	By ditto in Favour Mess. D. & J. } Lathrop, }	70	0	0
	By ditto in Favour Capt. Nat. Backus,	100	0	0
Dec. 8.	By ditto in Favour Mr. Aaron Storrs,	50	0	0
1773.	By ditto in Favour Doct. Samuel } Mather, }	43	14	2
Jan. 24.	By ditto in Fav. Gov. Wentworth,	110	0	0
March 12.	By ditto in Favour Capt. Seth Wright,	50	0	0
18.	By ditto in Favour Mr. Josiah Moody,	30	0	0
June 8.	By ditto in Favour Mess. Collins } and Hatchinson, }	30	0	0
July 1.	By ditto in Favour Mr. Aaron Storrs,	40	0	0
August 3.	By ditto in Favour Capt. Nat. Backus,	300	0	0
	By Cash received of the Rev. David } Avery, towards the Expence } of his Education, }	25	10	0
25.	By Ballance carried to Dr. a new } Account, }	282	11	0

Sterling,

£ 1581 1 6



TO HIS EXCELLENCY

JOHN WENTWORTH, Esq;

Governor and Commander in Chief in and
over His Majesty's Province of NEW-
HAMPSHIRE.

The MEMORIAL of *ELEAZAR WHEELOCK*,
D. D. President of the School at HANOVER,
in said Province, Prayeth,

THAT your Excellency will be pleased to
appoint and direct some suitable Person
or Persons, to inspect, examine, and audit sun-
dry Accounts of Monies received, and expend-
ed, by your Memorialist, for the Use of the said
School, from the first Day of September, A.D.
1772, to this Day.

And your Memorialist shall ever pray, &c.

ELEAZAR WHEELOCK.

Hanover, August 25, 1773.





PROVINCE of NEW HAMPSHIRE.



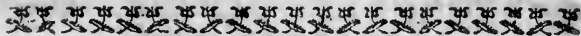
To SAMUEL HOBART, JOHN PARKER and NICHOLAS GILMAN, Esquires.

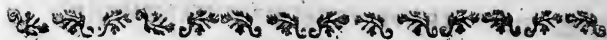
APPPLICATION having been made to me by the Reverend *Eleazar Wheelock*, D. D. of Hanover, in the Province aforesaid, that Auditors may be appointed to inspect, examine and audit an Account of Monies received and expended by him, the said *Eleazar Wheelock*, for the Use and Purposes of an Indian Charity School, under his Direction, in Hanover aforesaid.

You are therefore hereby required and authorized, faithfully and strictly to inspect and examine such Accounts as may be exhibited to you by the said *Eleazar Wheelock*, and forthwith make Return of your Doings herein.

Given under my Hand, and Seal, this Twenty-Fifth Day of August, in the Thirteenth Year of His Majesty's Reign. A. D. 1773.

J. Wentworth.

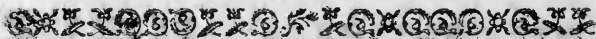




PROVINCE of } At *Hanover*, in the County
NEW HAMPSHIRE. } of *Grafton*, August the Twen-
ty Sixth, One Thousand,
Seven Hundred and Seven-
ty Three.

IN Pursuance of the within Warrant, to us directed, we have carefully examined the annexed Accounts, and compared the several Charges therein, with the original Entries of Particulars, and living in the same Province, are of Opinion that the Prices of the Articles are just and reasonable; and by the best Observation, being now on the Spot, we believe that the Donations and Monies therein credited, have been used and applied with Prudence and Oeconomy. And we find that no Charge has been made in the said Account, for Doctor *Wheelock's* Time, constant Fatigue, Care and Trouble, in transacting and managing the arduous Affairs of this School.

SAMUEL HOBART,
JOHN PARKER,
NICHOLAS GILMAN.



PROVINCE OF NEW-HAMPSHIRE.



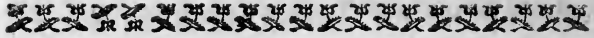
BY HIS EXCELLENCY
JOHN WENTWORTH, Esq;
Governor and Commander in Chief
in and over his Majesty's Province
of NEW-HAMPSHIRE, and Vice-
Admiral of the same.

THESSE Certify that *Peter Gilman*, Esq; be-
fore and by whom the annexed Account
of Doctor *Eleazar Wheelock* is sworn to and cer-
tified, is a Justice of the Peace throughout said
Province of New-Hampshire, duly and regular-
ly commissioned and sworn, and is a proper
Officer for administering such Oath, and certifi-
ing the same—Therefore full Faith and Cre-
dit is and ought to be given to such his Trans-
actions both in Court and without.

IN TESTIMONY whereof, I have caused the
Seal of the said Province of New-Hampshire to
be hereunto affixed, this sixth Day of Septem-
ber, in the thirteenth Year of the Reign of our
Sovereign Lord, GEORGE the Third, of Great-
Britain, France and Ireland, KING, Defender of
the Faith, &c. And in the Year of our LORD
CHRIST, 1773.

J. WENTWORTH.

By his Excellency's Command,
THEODORE ATKINSON, *Secr'y.*



APPENDIX.

OCTOBER 15th, 1773.

THE Want of a favourable Opportunity to send the foregoing to the Press allows me to add a late Account which I have by good Authority, that upon the Invitation of Sir William Johnson, all the Tribes of christianized Indians in New-England have determined to remove and settle in a Body within the Borders of the Six Nations, the Rev'd. Mr. Occom, and several others, Indian Youths of good Characters, who have been educated in this School, and at present appear promising to accompany them as Preachers ; such a Step as this I have long Thought, could it be effected, would be a most likely Mean to prevent and secure them against those Evils and Mischiefs which they have suffered, and which still threaten them from the Vices of their English Neighbours on their Borders, and the Traders who deal among them, and invite and draw the Savages into an Esteem and Practice of Religion, and whatever belongs to civilized Life. But this Prospect extends but a little Way as the Number purposing thus to remove bears but a small Proportion

on to the vast Extent of our Frontiers. God grant the Leaven thus put into the Lump may spread far and wide till the whole be leavened.

It may perhaps gratify my friendly Reader and give him a more clear View and Conception of my Situation, Exercises, and Labours in this new World, if I should give him an Account of the particular Branches of the Business and Pursuits of one Day; I shall therefore give him an Account of the present, not because there is any Thing special or more than has been common to every Day for many Month's past, (for I don't apprehend there is) but because I am able with certainty to know and relate the Businesses, and Occurrences of the present Day, which, amidst so many and continual Exercises, can't be so recollected, as to give the Account with the same Exactness and Certainty as it may be done while they are actually before me. And it is as follows:

THREE Men employed in clearing Land at Landaff, where I am making a large Improvement for the School, while I am doing the Duty required by Charter to prevent the Forfeiture of that Town—One supposed to be now returning with Stores from Norwich in Connecticut 200 Miles distant, with a Team of Six Oxen, with whom I expect one or two Teams more which were to be procured and hired there—Three Labourers at the Mills repairing some Breaches

Breaches and fitting them for Use—Fourteen employed about my House, to prepare for my Removal into it as soon as may be—Two employed as Cooks in the College Kitchen—Three digging the Cellar for the new College and drawing away the Dirt with a Team—Five gathering in the Indian Harvest—Four receiving, counting and securing Brick, which I bought at Lyme—Several employed by my Agent at Plainfield about ten or twelve Miles from this Place, in digging and preparing Lime Stone to be put into a Kiln to be burnt, for a Tryal, whether a Supply of Lime may be got there for the new College and other Buildings. All which Branches of Business are Necessary, and neither of them can with Prudence be omitted.

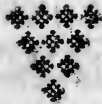
THE common Price of Labourers per Day in Lawful Money (they Boarding themselves) has been, for common Labourers 3s. for Master Workmen of Carpenters, Joiners, and Masons from 4s. to 6s.—The Price of several Sorts of Labor is of-en varied higher or lower according to the various Circumstances, and Difficulties of performing it, or Care and Skill to be exercised about it.

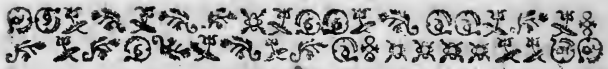
THE common Prices of Provisions in this Part of the Province since I have been here, have been, Beef that is only Pasture fed, 20 s. per Hundred—Pork 33 s.—Wheat 5 s. per Bushel, and the best of Wheat 6 s.—Rye 3 s. 6 d. Indian Corn 2 s. 6 d. and 3 s.—Salt 12 s.—Molasses per Gallon 5 s.

THIS

THIS Day also the Rev'd Messieurs Ripley, Maccluer and Frisbie, in compliance with my Desire, have determined to take a Journey thro' several Provinces, to solicit the charitable Contributions of good People to enable me to proceed in Building the new College, without which Assistance the Work must necessarily soon stop.

THE great Distance at which these Missionaries Messieurs Maccluer and Frisbie, have been from me in their late Mission to Muskingum, has forbid my giving any particular Account of it, till their late Return to me, which is so Seasonable that I may here add, an Abstract of one of their Journals.





A N
A B S T R A C T
O F T H E
JOURNAL OF A MISSION
T O T H E
DELAWARE INDIANS,

West of the OHIO, entered upon June 19, 1772.

By the Rev. Mess. DAVID MACCLUER and LEVI
FRISBIE, who return'd October 2, 1773.

Given by the Former.

1772. **T**OOK leave of our honor'd
June 19th. Patron and Friends and set
out from *Hanover*, and passing through *Conne-
cut* we call'd on Mr. *Occom* at *Mcbeگان*, in hopes
of having his Company into the Wilderness,
but his Affairs he inform'd us would not admit
his taking a Mission at present.

At *Elizabeth-Town* in *New-Jersey*, we receiv-
ed.

ed a Commission from the Honorable Board of Correspondents for propagating Christian Knowledge, under whose Direction we are in the present Mission.

HAVING experienced much Kindness from Gentlemen on our Way, we arrived on July 16th, at the Rev'd. Mr. *Brainerd's* at *Brotherton*, to whom we were referred for further Intelligence and Direction relative to the *Delaware* Indians at *Muskingum*. Mr. *Brainerd* inform'd us that some Indians lately from the Frontiers of *Pennsylvania* had brought him very disagreeable Tidings of the *Indians* beyond *Fort-Pitt*; such as made it look very discouraging to attempt the Introduction of the Gospel among them; that several Murders and Insults had been lately committed in some of the back Settlements; and that from what he could learn from the *Indians* who had lately travell'd into the *Indians* Country and lately return'd, the *Delawares* at *Muskingum* who were the Objects of our Mission, were at present inclining to a Rupture with the *English*.

HAD it not been for these discouraging Circumstances, Mr. *Brainerd* had determined to accompany us and introduce the Mission among the *Indians*. In Consequence of these Tidings we were at a loss which way Duty call'd us; and having tarried some Days at *Brotherton* and got Acquaintance with the *Indians* there, Mr. *Brainerd* was kind enough to accompany us to *Pbiladelphia*, to get further Light in the Affair, where

where soon after our Arrival, as many of the Honorable Board of Correspondents as could then convene, determined in Consequence of the Discouragements already mentioned, that it was not advisable or safe to carry into Execution the first Design of our Mission, but instead of proceeding to *Muskingum*, to make an Excursion up the *Susquebanna* among a Part of the *Delaware* Tribe, who live on the *West Branch* of that River, at a Place call'd the *Big Island*. And having obtain'd a Passport and Recommendation from his Honor the Governor to the Indians, and Letters recommendatory to Gentlemen on our Way to the *Big Island*, we set out,

July 28, From *Philadelphia*, and on our Arrival at *Lancaster*, we saw a Trader who resides at the lower *Shawnese* Town beyond the *Ohio*, who informed us, That a few Weeks past he came through the *Delawares* Towns on the *Muskingum*, on his Way from the *Shawnese* Country, and that the *Delawares*, and *Shawnese*, and all the neighbouring Tribes of Indians were in perfect Peace, and a good Understanding subsisted between them and the *English*; this gave us Courage and determin'd us to lay aside the Thought of going up the *Susquebanna*, especially as the same Person inform'd us, That the Indians there were moving off and leaving that Country which not long since had been Sold to the *English*, and were moving down some to the River *Muskingum*, and others to an Indian Town call'd *Kuskuskong*, about Sixty Miles beyond *Fort-Pitt*.

August

August 1st. SEVERAL Gentlemen in this Town (Lancaster) assured us, That they had received certain Intelligence from the Westward, that the Indians were peaceable and friendly, and Affairs looked encouraging, and Duty seemed to point out our Way to *Muskingum*; we thereupon determined to proceed to *Fort-Pitt*, where we shou'd be able to get a full Account of Prospects. We communicated our Design to Doctor *Boyd* of this Town, who favour'd us with Letters to the late and to the present Superintendant for Indian Affairs, and to some other Gentlemen of Influence, at that Station.

3d. MONDAY. Felt more animated in the Business of our Mission, than for some Days past; we left Lancaster and after crossing the *Susquehanna*, arrived at the Rev'd. Mr. *Duffield's*, near *Carlisle*; who received us with great Kindness, and rejoiced that we were engaged in the important Business of making known the SAVIOUR to the poor Heathen. He wrote by us to *Net-tab-twale-man*, King of the *Delawares*, and warmly recommended us to the kind Reception of him and his People.

8th. SATURDAY. As Mr. *Frisbie* was unwell, I left him at Mr. *Duffield's*, and proceeded forward for the Sake of keeping Sabbath at a vacant Settlement, and waited for him till he came up.

11th. TUESDAY. Met Mr. *Frisbie* at the Rev'd. Mr. *Cooper's* in *Shippensburg*.

15th. SATURDAY. To Day reached *Ligonier*. The most of the Week past we spent in riding, climbing and walking the *Appalachian* Mountains; several of those Mountains are extremely high and steep, of which the *Alleghany* is the largest, and on the top commands a fine Prospect of Hills and Vallies—they are separated by Vallies, and the Road over them extends from East to West, near an hundred Miles.

16th. LORD'S-DAY. Preached to the People of this new Settlement, who appear desirous to hear the Gospel.

18th. TUESDAY. Yesterday we were prevented journeying on Account of the Rain. This Morning set out and met one of the Chiefs of the *Mingoe* Indians, going to Sir *William Johnson's*, known by the Name of *Kiabsbutab*—To him we communicated our Design and asked his Opinion, he considered of it a few Moments, and told us by his Interpreter, he was afraid it would not do. The chief Objections he urged was, That the Indians were a roving People, and could not attend to hear about Religion. However, he told us to take Courage; and be strong—That the King of the *Delawares* was at Home, and he thought many of them would like our coming.

19th.

19th. WEDNESDAY. Reached *Fort-Pitt*.

20th. WAITED ON the Commanding Officer and some Gentlemen of Influence who appear'd to wish well to the Cause and desirous to promote our Success.

21st. WE were very anxious about procuring an Interpreter, especially as so few good ones are to be found in these parts, and so much depends upon the Goodness and Fidelity of an Interpreter ;—when quite unexpected we providentially found *Joseph Peepy* here, the very Indian who was Interpreter to Messieurs *Beatty* and *Duffield* in their Mission about six Years ago, to the same Place where we are bound. This we view as an Omen for good. He happened to be here on our Arrival with his, and about fifty Indian Families on their Way from the *Susquehanna* to the *Muskingum* Country, as was mentioned above ; and what is remarkable and a ground for our Encouragement and Thanks to God, is that those Indians go down with a fixed Resolution to live by the Cultivation of their Lands, and renounce the wandering Life of Savages, and for this Purpose they have with them all necessary Utensils for Husbandry.—May their Example have the same salutary Effect on their miserable Neighbours !

23d. LORD'S-DAY. At the Invitation of the Commander we preached to the Garrison and likewise to the adjacent Village.

D

24th.

24th. OUR Interpreter *Josepb* set out from the *Fort* with his Family in order to meet some of the Heads of his Tribe at a Place two Days Journey from this, where they are to hold a Council about fixing on a Place to build a Town, after which he is to return and set out with us for *Muskingum*.

31st. THE Time *Josepb* had appointed to be back having expired, we anxiously waited his Return. A few Days past wrote a Letter to the King of the *Delawares* informing him of our Intention, and that we hoped to see him in a short Time.

SOON after our Arrival here Mr. *Frisbie* was taken Sick. The Fatigues of the Journey and the Heat of the Season proved too powerful for his infirm Constitution, and threw him into a Fever, from which he has not yet recovered, and I fear will not be able to encounter the Hardships of the Wilderness, which his Physician advises him by no means to Attempt.

4th. ABOUT every Day since our Arrival, have had the disagreeable Sight of drunken Indians staggering through the Streets; as this is the most frontier Settlement of the *English*, and the chief Place of Rendezvous where the miserable Creatures frequently meet for the Sake of a drunken Frolick.

5th. SEVEN Days having expired since *Josepb* agreed

agreed to be here, and hearing nothing of him, determined me to go into the Woods in quest of him, and having procured a Man acquainted with the Woods to go with me, we set out—and the next Day, being the Sabbath, we rested from Journeying ;—found Comfort in committing myself to God, to be his and at his Disposal in the Undertaking before me.

8th. AFTER two Days riding through an uninhabited Wilderness, we came to an Indian Village where we found *Joseph*, who was then burying his Grand Child, whose Death had prevented his Return at the appointed Time.

12th. WENT back to *Fort-Pitt*, in hopes to find Mr. *Frisbie* sufficiently recovered to accompany me, but he was not ;—his Disorder had left him too feeble and weak to make the Attempt.

14th. THE Town we have had all along in View, on Account of its being the principal *Delaware* Town, is called by them *Kekalimabpe-boong* ; from which we this Day had Intelligence by an Indian Trader, the Head Men of the Nation were all at Home, and as the Season for the Fall Hunting was now approaching, and their Men in a few Weeks would disperse and not return before the Close of Winter or Beginning of Spring ; I was at a loss what to do, as Mr. *Frisbie* was not able to accompany me, and to tarry longer for him would bring us too far into the
Fall

Fall Season to find the Indians at Home ; after serious Consideration and humbly looking to the Father of Lights for Direction, I thought it Duty to set out and encounter the Fatigues of the Savage World alone, leaving my dear Companion behind.

THE Commander of the Garrison was kind enough to give Liberty to the King's Interpreter at this Station to go with me, a young Gentleman well acquainted with the Indians among whom he had been Captive some Years.—Having been civilly and hospitably treated, and kindly assisted on our Way by several benevolent Gentlemen at this Place—I set out for the Indian Country with Joseph my Interpreter, and the young Man above-mentioned, and crossing the *Ohio* opposite to the *Fort* we came to an Indian Ground, and after journeying six Days in the Wilderness, through a fine Country of Land abounding with small Hills, well water'd with Rivers and Springs, without meeting with any remarkable Occurrences, having seen but about half a Dozen *Indian* Huts in all the Way, we came in Sight of *Kekalemabeboong*, lying on the South West Bank of the *Muskingum*.

THROUGH a good Providence we were favour'd with fine Weather through the Journey. Our *Fort* sheltered us from the Dews which in the Nights of the warm Season fall heavy here, and a Bear Skin prevented the cold Damps of the Ground from hurting us, and the wild Turkeys

kies which are very plenty in these Woods, supplied us with fresh Meat.

ON our Arrival we had the Misfortune to find a Number of the Indians in Liquor. I was conducted to the King's House, who gave me a kind Reception; a Number of the Counsellors soon convened, and after smoking their Circle of Pipes, the King asked my Interpreter whether King GEORGE had sent me—imagining, I suppose, that no one below the King would presume to send to him—and then told me as a Number of his People in Town were drunk, they would defer hearing my Business to next Day. As Indians are remarkable for their Hospitality, they provided me a comfortable House to live in, and some Provisions to subsist on.

22d. TUESDAY. To Day the Indians in Town being all sober, the King convened his Head Men at the Council-House; I was conducted in by one of the Council—the House was crowded and two Council Fires burning, surrounded with the poor Tawny immortals, after I had taken my Seat, the Speaker told me the King was ready to hear what I had to say. I then delivered them a Speech of half an Hour, the Substance of which is as follows:

“ I rejoice my Fathers and Brethren, that by
 “ the Goodness of the Great God, I have been
 “ preserved through a long Journey, and now
 “ see you, and have this Opportunity to let you
 “ know

“ know the Reasons of my coming—to inform
 “ you by whom I am sent—and the important
 “ Business on which I am come.”

“ WE, the *English*, who live in *New-England*,
 “ who have been instructed in the great Things
 “ of Religion, and having among us the Word
 “ of the Great God, which he has mercifully
 “ sent down from above to point out to us the
 “ Way to Heaven, are very desirous that our
 “ Brethren the poor Indians should also come
 “ to the Knowledge of the same, and be happy.
 “ Several Ministers have already been sent a-
 “ mong our Brethren the Indians from Time
 “ to Time, and the Great Being has blessed
 “ their Endeavours in many Instances, we hope,
 “ to their saving good. But notwithstanding
 “ this, the Light of God’s holy Word has spread
 “ but a little Way into this vast Wilderness which
 “ our Brethren inhabit, and but few of your
 “ Tribes have been taught the great Things of
 “ Religion; those who have been taught them
 “ have blessed the Great God that he has put it
 “ into the Hearts of the English to come among
 “ them to preach to them, the holy Religion.”

“ THE great Council for Religion, my Fa-
 “ thers and Brethren, have often sought for Men
 “ disposed to come among you and preach JESUS
 “ CHRIST the great Saviour of Sinners. But
 “ when the Question is asked who will go into
 “ the Wilderness and instruct our Brethren,
 “ they find but a few who are able to bear the
 “ Fatigues

“ Fatigues and Hardships of the Wilderness,
 “ and who are willing to leave their native
 “ Land, their Relations and Friends, and come
 “ and live among you.”

“ THE good Ministers have sent us, my Bre-
 “ thren, and we have willingly come. We
 “ come not to get your Lands nor your Riches,
 “ nor to concern ourselves in your worldly Af-
 “ fairs—but to tell you the Word of God and
 “ of Jesus Christ the Saviour of Sinners, to take
 “ you by the Hand and lead you in the Way
 “ to Heaven.”

I THEN read them our Commission and Let-
 ters Recommendatory—and gave them a short
 Historical Account of the *Indian Charity-School*,
 under the Care of the Reverend ELEAZAR
 WHEELOCK—of the Pains taken to educate the
Indians—the Success that attended his Endeav-
 ours in many Instances—particularly of Rev’d.
 Mr. *Occom* and the present Prospects of the
 School—and closed by observing,

“ THUS, Fathers and Brethren, I have told
 “ you the Business we have come upon—by
 “ whom we are sent—you have heard our In-
 “ tention, and if you incline to have us stay a-
 “ mong you and preach JESUS CHRIST to you,
 “ we shall be glad to stay and live with you a
 “ great while.—But if you choose not to hear
 “ any Thing about Religion, and think it not
 “ best for us to live with you, we must then
 return

“ return Home to those who sent us to you,
 “ with great Sorrow that our Brethren would
 “ not receive us.”

HAVING finished speaking to them, the Council adjourned to the next Day. I retired to my Lodgings well pleased with the seeming Approbation they manifested at the Proposal, assuring myself of a favourable Answer. The next Day.

23d. THE Council met, and sent for me to read to them a Letter, they had received from the *Quakers* in *Pennsylvania*; in which they promise that when Ministers or Teachers are sent among them, they would send a Certificate by them, by which they (the Indians) might know them; this Clause I found was a Bar in our Way, as we had not this Certificate.

24th. THE next Day after they met again and sent for me to read to them a Letter they had received not long since, from a Baptist Minister in the *Ferries*, in which were several Proposals respecting their Civil Establishment and Property of Lands, the expediency of a further treaty of Peace with the *English*, &c.—Those who are best acquainted with Indian Tempers, and know how strong their Jealousies are, that the White People in all the Proposals to them are laying Schemes to get their Lands, will be best able to judge of the propriety of such a Procedure. After reading it the Council expressed their Jealousies, and observed that a Minister should not talk

talk of War, Fighting and Lands—but of Heaven. As they imagine Ministers are all in general on the same Plan, I found they entertained the same Jealousies of me, and the Letter prejudiced them against our Offer. Their Land is their Idol ; and their Fears are raised at every Proposal however beneficial to them, that at the Bottom our Design is to rob them of it, and bring them to Subjection and Slavery to the White People which they dread worse than Death.

IN the Evening one of the Council told me, I must exercise Patience, till they were ready to give me an Answer.

24th. THE Committee met again ; was inform'd some of them strongly opposed receiving us ;—and offered such Reasons as the following, That the *Great Being* did not intend the Religion of the White People should be their's, that if he had intended it, he would have let them know it long ago ;—that it was not their Interest to appear so friendly to the White People who had already crowded too fast upon their Land and drove them from their Hunting Ground ;—that all we were after was to get their Lands and bring them to Slavery ;—that the *Engliss* Religion would bring them off from their Knowledge and Love of War, and then they should be an easy Prey to their Enemies, &c.

25th. and 26th. THEY still continue consulting whether I shall stay among them. In the mean

mean Time they sent some of their Head Men to the neighbouring Towns to know their Opinion.

27th. BEING the Sabbath, I sent Word to the King, that with his Liberty I would speak to the People to Day, as it was a Day the White People spent in worshipping the Great Being; they met in the Council House, the King and most of the Council being present.—I discoursed to them on the Nature and Duty of Prayer and then prayed with them, after which I preached to them concerning *Jesus Christ*, gave them a short Historical Account of him, and spoke of his Suffering for Sin;—they were very attentive to what was said and some were affected.—In the Afternoon preached to them again by way of Paraphrase on the Parable of the *Prodigal Son*; in the Application of which, my Interpreter was much affected, and a solemn awe appear'd in the Assembly. After Sermon retired to my House, humbly trusting in the Divine Blessing to succeed the Word, and endeavouring to commit myself and the Cause to God.

29th. TUESDAY. The Council still set and gave no Answer whether I should stay.—In the Evening two of the Head Men came to my House, and spoke to the following Purpose:

“ Brother, when you spoke to us you told us, we must repent of our Sins and believe on Jesus Christ; now we should be glad to know what Sin is, that we may know what to repent of.”

I SAID

I SAID I was very glad to find such a Disposition in them, and would tell them the next Day. This I thought in the Time of it was very encouraging though afterwards I found they had more Policy than Goodness in the Request.

30th. WEDNESDAY. To Day I was to speak to them on Sin, and explain it in all Branches, for the good Purpose, as they said, that they might forsake it; but unfortunately last Evening two Caggs of *Rum* came to Town, which frustrated the good Design and in an Hour's Time very much altered the Scene. By Midnight great Part of the Indians were drunk, and their Yells and Noises in Dancing and Fighting round my House, added to the Horrors of the Darkness and seemed to give a striking Resemblance of a more dreadful Region. Through a good Providence none entered my House in the Night, though I expected them in every Moment;—what my Feelings were through the Night I can better conceive than express. The Day Light presented me with the disagreeable Sight of the greatest Part of the Inhabitants, Men and Women reeling over the Green;—I advised some that I saw sober, to keep clear from the pernicious Liquor—they promised they would, but the Temptation, I found baffled their strongest Resolutions. The *King* was kind enough to come and take Breakfast with me, and seemed sorry at the Conduct of his Subjects. Soon after Breakfast, a stout drunken Indian, prompted

prompted by the *Devil* and his own native Malice, for I had never spoke to him, pursued me with a Club;—but through the kind Protection of Heaven I escaped his brutal Rage.—Imagining my stay in town would be dangerous, from the revengeful Appearance of several of those Sons of *Bacchus*, I got my Horse and rode to a neighbouring Village, intending to stay there till the Indians in Town should exhaust their Rum. On my Arrival at the Village I found them beginning to drink there, and I began to think Safety was no where to be found; however, my Interpreter found a sober House and there we tarried till towards Sun set.

How lamentable is the Situation of these poor Creatures! How destructive to their Bodies and their Souls, is this murdering Rum! How much, alas! will those hardned People who convey it among them, have to answer for when the Blood of these poor, ignorant Savages, who by their Means are daily reeling down to Hell, shall be required at *their* Hands.

HAVING refreshed ourselves with some roasted Venison and Squashes we set out from the Village and returned to Town in Hopes of finding the Indians quiet. Very fortunately, the *King*, who had kept himself sober to day, ordered the Remainder of the Rum to be carried out of Town; and on our Arrival we had the satisfaction to see the greater Part of the drunken Indians, walking in a String up the River, following the Rum
and

and singing as they went, with an Intention to see the last of it: and the Town was left pretty peaceable

FOUND it a comforting consideration that God governs the World and has the Rage of the Heathen under his Controul;—and into his Hands endeavoured to commit myself, who is a Rock and hiding Place to all who trust in him.

October 1st. THURSDAY, The Indians gave us no Disturbance last Night; and this Morning I was very glad to find the Rum all gone & the Indians again sober. Some, I am informed are to day laid up sick in Consequence of the Wounds and Bruises they received Yesterday from their drunken Companions.*

THEY had not forgot the Request some of them made last Tuesday;—and accordingly at Noon a Number of them met at the *Council-House*, I told them I was glad they had manifested a Desire to know what Sin was, and that I had then an Opportunity to tell them what it was.—As they had themselves desired me to preach to them on that Subject, I spoke with Freedom and concealed nothing that I look'd upon belonging to the Subject, for Fear of being afterwards accused by them, of misrepresenting

* Doubtless many more Murders, than now are, would be committed among them, if it was not an invariable Custom in their drunken Frolicks, for a number of them to keep sober, whose Business is, to take the long *Knives & Tom hawks* from Others when they are beginning to drink, and to keep them, when drunk, from doing Mischief.

ing the Matter. I spoke to them chiefly on external Immoralities and Sins which the Light of Nature and Reason condemned :—my Subject was drawn mainly from the Catalogue of Sins recorded in the first Chapter of the *Epistle to the Romans* :—Spoke largely on the Sin of Drunkenness, as that was fresh in their Memories, and on Fornication which I found was shockingly common among them.

AFTER Sermon I withdrew and Joseph tarried with them. One of the Council observed to him that if all those Things were Sins, which I had mentioned, he believed there was no one perfect ;—and another asked him why I had spoke to him altogether, and told him every thing he had been guilty of.

ONE of the Council to day asked me, if there were any more Sins besides those I had mentioned :—I told him there were many more ; well, says he, we would chuse to hear them all ; and they appointed the next Day to hear more on the Subject, *Sin*. †

2d. FRIDAY.

† From their Conduct for a few Days past, it appeared evident, that their Design in requesting me to give them a Definition of Sin, was to find out what *Vices* they must depend upon relinquishing should they receive the *Christian Religion*. Their open Vices, I did not intend to enter upon, until I had been with them some Time, and brought them on by Degrees to an Abhorrence of them ; but as they had insisted on my letting them know what Sin was in all its Parts, I thought myself bound in Faithfulness to the Cause to do it.

2d. FRIDAY. The Indians again met, and as they desired it, I spoke on the same Subject as we were upon Yesterday, though more particularly on the Sins of the Heart, and observed that the Sins of Thought as well as of Action were taken Notice of by the *Great Being* and were very displeasing to him.—The Audience were small and attentive. After Sermon, *Joseph* who is much engaged in recommending Religion to his Brethren, tarried and conversed with them some Time.

THEY still consulting respecting my staying with them. It gave me Pain to find so much Opposition in Town, to a Proposal so benevolent and calculated for their temporal and eternal Benefit.—Heard daily of the malicious Speeches and groundless Jealousies of the poor deluded Inhabitants against our Proposal.

3d. SATURDAY. They gave me an Opportunity to preach again to day ; though the Assembly was small, considering how numerous the Indians are here. † As a proper Appendix to what

† This Town (which is called by the Indians *Kekalemah-pihong*, and by the *English*, *New Comers Town*) consists of about sixty Dwelling Houses, made of Logs or Bark, and contains about one Hundred Families. Their Families are generally very small, not having, one with another, more than two or three Children in each Family :—And so roving a People are they that never, unless upon some extraordinary Occasion, such as their annual and funeral Feasts in Memory of their Warriors and great Ones, more than half the Inhabitants

what they had heard of the Evil of Sin, I spoke with Freedom and Plainness on the *Satisfaction of Christ*,—that it was sufficient for the Pardon of all our Sins, and insisted on the Necessity of Repentance towards God and Faith in our LORD JESUS CHRIST. Several were affected. After Sermon *Joseph* tarried and spoke to his Brethren, on the Necessity of their receiving the Gospel; and told them some Truths which came with great Freedom and Propriety from him who is one of their own *Tribe*, and which, considering their Jealousies, I thought it not proper for me to say any thing about. What he most insisted was the Certainty of their Ruin without Religion; and finally told them, unless they received the Gospel and lived like white People, God would cut them off as he had done their *Forefathers*, and give the fine Country of the *Muskingum* which they now inhabit, to a People that would serve and worship him. They all hung their Heads and made no reply. This I thought good *Joseph* told them with a kind of Prophetic spirit, and if we may argue the future Conduct of divine Providence from the past, is what perhaps we may soon see accomplished.

4th. SABBATH.

rants are in Town at one Time. Many Families of them, in the Summer Season live in the Woods and remove from Place to Place, where they can find the best Hunting;—they build themselves a Booth of Bark for a Shelter wherever they halt, and in the Fall return to the Town where they Winter. This roving Disposition which is a kind of second Nature in them, has always been found a great Bar in the Way to christianize them.

4th. SABBATH. Preached to day to about forty Indians, endeavoured to Answer an Objection which is generally retained among them; —that the *christian Religion* or the Bible was not intended for Indians, but only for the white People. After Sermon, in Conversation, one of the Council objected, that he did not know whether it was best for them to receive the *English Religion*, “ for the white People, says “ he, who are acquainted with, and who say they “ are Christians, are worse than the worst of us, “ and we had rather be what we are, than such “ as they are.” This Objection, I thought, had Weight in it. *Joseph* undertook to answer his Countrymen, and told them, that whatever those Men they spoke of might call themselves, he could assure them, they were no Christians, for their Conduct was very contrary to the Conduct of Christians and to the Word of God; that if those Men they spoke of, should go among Christians, they would not admit them into their christian Societies, &c.

5th. MONDAY. The Council sent for me to give me a final Answer. After taking a Seat, one of the Counsellors, in the Name of the *King*, delivered the following laconic Speech.

“ My Brother, I am glad you have come among us from such a great Distance, and that we see each other, and rejoice that we have had

an Opportunity to hear you preach, since you have been here. My Brother, you will now return Home again from whence you came, and when you get there give my Love to those that sent you. I have done speaking."

I was surpris'd at this Answer, and in Reply told them I was very sorry they rejected an Offer that was only intended and so well calculated for their Good.

AFTER conversing with them some Time, I asked them what Reason we should offer to the good Men who sent, why they would not receive us. One of the Council in an ill-natur'd Tone gave me to understand, that they did not like the white People's settling upon the *Ohio*; and that it was necessary that the Chain of Friendship between *King George* and them should be made more firm and strong before they could receive the *English* so much into Favour as to receive their Religion.

THE encouraging Prospects now all vanished, and the Door seem'd quite shut up and their decisive Answer left me no Room to propose tarrying or returning to them: However I told them that Mr. *Frisbie* and I propos'd to stay in the back Parts of *Pennsylvania* till the next Spring, and that if they should then think favourable of our Proposal and would let us know it, perhaps we might return to them.

AFTER

AFTER obtaining Liberty to stay in Town a few Days longer, not knowing but in the mean Time the Matter would take a different Turn, & Heaven see fit to alter their Disposition towards Religion, took Leave of the Council, and retired to my House much disheartned.

I find them full of Jealousies and Suspicions; and the Influence and Conduct of some *bad Men* have very much corrupted their Morals and prejudiced them against *Christianity*, and who are instrumental in propagating all the *Vices* and few or none of the *Virtues* of the white People among the poor Heathen. So vicious are they that there is little Hope of succeeding in Attempts to Christianize those southern Indians, until a Stop is put to the vast Floods of *Rum* which are yearly conveyed into their Country, the excessive Use of which opens a Door to every Evil.

9th. FRIDAY. The Indians I found still adhered to their Resolution, and finding my Stay among them longer would be disagreeable, I set out with an Intention to return by a nearer Course than we came, and after traveling five Days thro' the Wilderness, having crossed the *Ohio* about sixty miles by the Course of the River below *Fort-Pitt*, I arrived there and had the Pleasure to find my Companion recovered from his Sickness: And at the earnest Importunity of the People we spent seven Months Itenerating
among

among the vacant Settlements West of the *Appalachian Mountains*, where the People are numerous and very desirous to have Ministers settled among them. Hearing nothing in the mean Time, from the *Indians*, to encourage us to make a second Attempt, we set out for *New-England* where we at last arrived, having experienced much of the divine Goodness through the whole Journey.

F I N I S.



A
CONTINUATION
OF THE
NARRATIVE

OF THE
Indian Charity-School,

BEGUN IN
LEBANON,
IN
CONNECTICUT;
NOW INCORPORATED WITH
DARTMOUTH-COLLEGE,
IN HANOVER, IN THE PROVINCE OF
NEW-HAMPSHIRE.

WITH A DEDICATION TO THE
Honorable TRUST in LONDON.
TO WHICH IS ADDED

An ACCOUNT of MISSIONS the last Year, in an
ABSTRACT from the Journal of the Rev'd Mr. FRISBIE,
Missionary.

By *ELEAZAR WHEELOCK*, D. D.

President of DARTMOUTH-COLLEGE.

HARTFORD:
Printed by EBENEZER WATSON, near the Great Bridge,
M,DCC,LXXV.

NEW YORK

PARATIVE

Table of Family-Names

as given in

NEW YORK

AND NEW JERSEY

IN THE YEARS 1850

AND 1860

BY J. W. FOSTER

WITH A DEDICATION TO THE

TRUST IN LOVE

TO WHICH IS ADDED

AN ACCOUNT OF THE MISSION OF THE REV. J. W. FOSTER

TO THE


MISSION OF THE REV. J. W. FOSTER

TO THE

NEW YORK

Printed by H. W. Watson, West the Great Bridge

1862



TO THE RIGHT HONORABLE

WILLIAM, Earl of *DARTMOUTH*,

THE HONORABLE

Sir *SIDNEY-STAFFORD SMYTHE*, Knt.

One of the BARONS of HIS MAJESTY'S COURT of EXCHEQUER.

John Thornton, Esq; *Samuel Rossey*, Esq;
Charles Hardy, Esq; *Daniel West*, Esq;
Samuel Savage, *Josiah Roberts*, and *Robert Keen*, Gentlemen.

RIGHT HONORABLE, HONORABLE, AND MUCH RESPECTED SIRS,

*Y*OUR disinterested Care and Compassion for perishing Souls,
and your pious Zeal to advance, and enlarge the Kingdom
of the great REDEEMER, by spreading the Savor of his
Knowledge among the American Pagans, was so convincingly mani-
fested

fested to all, by your voluntary Acceptance of the important Trust, and becoming Surety for the due Application of the charitable Donations, made through your Hands, for the Use and Support of this Indian Charity School, and the Furtherance of that Cause, which is its Object, as that it did inspire universal Confidence in the pious Donors, that their Charities were well secured to the pious Purposes for which they were designed. And, at the same Time, You have been, under GOD, the strongest Bulwark to defend and secure Me, and the Cause, against all the mischievous Influence of Envy and Jealousy, as every important Step of my Conduct has been honored with the Approbation of Gentlemen of your respectable Characters, who have, with unwearied Vigilance, and pious Care, made it the Object of your most serious Attention; while, at the same Time, the Cause itself was such, and so conducted, as to admit no Ground of Suspicion, that you were governed therein by any sinister Motives, the whole being continually open to View, and under the Eyes, not only of its Friends, but of Enemies, and such too, as have given sufficient Proof of their Willingness to Slander, even though they could find nothing better than Falshoods for that Purpose.

And you have, my ever honored Patrons, not only been a Defence against these Evils from abroad, but my Heart has been greatly encouraged and comforted, and my Hands strengthened by your Countenance and Approbation, under that constant Weight of Cares, and that continued Series of perplexing Tryals, which have been unavoidable in the Execution of this Undertaking.

Indeed, your condescending and friendly Patronage, thus in its
Infancy

Infancy, while it has had a new and untried Course to steer; and so many new, and, heretofore, unexperienced Difficulties and Dangers to encounter, and Enemies abroad, so willing, by any Means, to discredit, discourage, and embarrass the Progress of it, must be considered, as very signal amongst the many Favours of Heaven, by which it has been supported, and has obtained such Reputation in these Colonies.

And, though I can make no Return of Gratitude to you, my ever honored and dear Patrons, adequate to the Benefits, which GOD has honored you to be the Instruments of to this Cause; yet, I have now, the Pleasure to congratulate you, on your having in such a Measure received the Joy, which was before you, and was all the Reward you desired, when you undertook the Oversight, and Disposal of that sacred Treasure, viz. that every Opening in Providence (with any encouraging Prospect of Success) to send Missionaries and School Masters into various and distant Parts, to teach the Savages among their own Tribes, and to procure of their Children to receive an Education in this School, has been to the utmost of my Power complied with; and, I think, by the Blessing of GOD, attended with a Success, that has, abundantly, born Proportion to the Expence. And, at the same Time, the Progress of Cultivation of these Lands has been such, as that, if GOD shall graciously dispose his Servants to assist by their Liberality to accomplish the Plan for the present Year, and grant his usual Blessing upon the Labours of our Hands, there will be an annual Income sufficient to support those, I now have with me, on Charity, and likely, within a few Years

Years, a much larger Number; and this by a Fund here, as safe and permanent, as the Soil.

This Joy, my honored Patrons, you have in Hand, and as an Earnest of the Principal, which yet remains for all your disinterested Labours of Love, both which, your Work and your Reward, are with the LORD, who is not unrighteous to forget you. And, though you have now accomplished that, which was first your Motive to form yourselves into a Board, yet, since so many and great Advantages otherwise have been, and may reasonably be supposed will be found to accrue to the general Design thereby, may I not hope in that Source of divine Influence, from whence you were disposed at first to undertake, that you will yet be disposed to vouchsafe your kind Patronage still, in the same united Capacity, at least, till this Seminary shall be well through the present Struggles and Perils of its Birth.

But, whatever you in your Wisdom, shall judge to be expedient, or however GOD shall dispose your Hearts, as to such Connection between yourselves, I shall yet have the Pleasure of reflecting on the many Assurances I have received of the Singleness of your Hearts, and the Sincerity of your Friendship towards this Cause of the REDEEMER; and shall consider you, in whatever Capacity you may be, as being in some Measure, essentially in the same Connection with it. And shall accordingly with Confidence expect any Expressions of your Friendship and Kindness towards it, as you shall have Opportunity, and see Occasion for the same.

And when you shall see no other Way for the Exercise of your
Charity

Charity and Benevolence towards it, that you will still continue to carry me and that upon your Heart, in your daily and fervent Addresses at the Throne of divine Grace.

And, that GOD may graciously lengthen out your valuable Lives, and honor you with great Usefulness in your respective Departments to your latest Moments, and reward all your Labours for him, with distinguishing Crowns of Glory at last, is the earnest Prayer of him who is, with sincerest Duty, Gratitude, Affection and Esteem,

Right Honorable, Honorable, and worthy Sirs,

Your often and much obliged,

and most dutiful, and devoted

Humble Servant,

ELEAZAR WHEELOCK.

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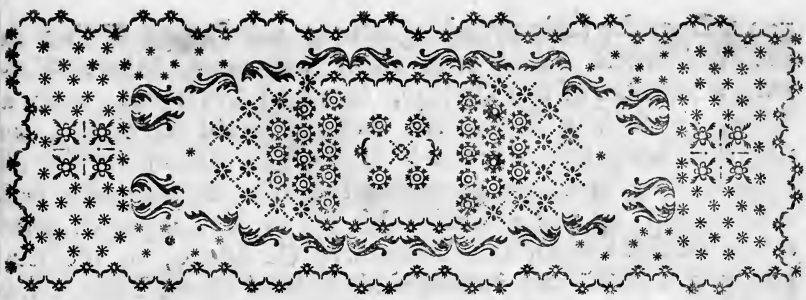
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ELIZABETH WENTWORTH



A
CONTINUATION
OF THE
NARRATIVE,
OF THE
INDIAN CHARITY-SCHOOL, &c.

From Sept. 26, 1773, to Feb. 20, 1775.



IN my last Narrative, I mentioned a Purpose of sending Missionaries to itinerate in the Province of *Quebec*. And accordingly, as soon as the Streams and Ways would allow, and necessary Provision for the long and expensive Tour could be made, Messrs. *Frisbie* and *Deane* set out as Preachers; last Spring, on the new, and hitherto unattempted Enterprize, with Design to penetrate as far as God in his Providence should o-

pen a Door for their preaching among the *Savage Tribes* in the Wilderness. And with them also went *Thomas Walcott*, a Member of this College, about 16 Years old, with a View, (if such a benevolent Sachem could be found, as might be safely trusted) to be left in such a situation, in one of their Tribes, as might give him the best Opportunity and Advantages to make himself Master of a Language, that might furnish him for a most extensive Usefulness, in the Capacity of a Missionary among them in some future Time, when he shall have finished his Course of Learning, for that Purpose, in this College.

BUT, I need not trouble my Reader here with a particular Account of this Mission, nor of the many concurring Circumstances inviting them to leave Master *Walcott* among the Tribe, at *St. Francis*, from whence they brought to this School, Four Boys whose Grand Parents were captivated from *New-England*, by that Tribe many Years ago, when they were quite Young. There they were naturalized, and there they married, and there they have left a numerous Offspring.

NOR need I give Account of Mr. *Kendal's* Mission to *Cagh-nawaga*, &c. as these Accounts will be given by the Missionaries themselves, in an Appendix hereto annexed.

THESE Four Children, and also the Two Children of captivated Parents, who came with Mr. *Ripley* (of which I gave some Account in my last Narrative) are all between Ten and Fourteen Years Old, and all appear promising.----They attend the Duties and Exercises appointed them in the School, with great Chearfulness and Diligence, and make good Proficiency.-----The Two who came with Mr. *Ripley*, can read pretty well in the New Testament; and begin to speak English with Freedom; and can understand the most that is said, in Discourses of common Affairs. I find them all easy to govern

vern, and I judge they have been under Government in the Families, to which they belonged.

THE Language of those from St. *Francis*, I understand to be nearly the same as is spoke by the Eastern Indians, and also, by several large Tribes, far West in the Wilderness.

AND though they were born among the *Indians*, and have been exposed to partake of their national Vices, as much as Cohabitation, and such early Connections could inspire; yet they appear to be as sprightly, active, enterprising, benevolent towards all, and as sensible of Kindnesses done them, as English Children commonly are.

AND if God shall graciously grant his Blessing on Endeavours used to qualify them for Usefulness, I think there is a more encouraging and animating Prospect, than has ever yet appeared in any Instance, that by their means, the Knowledge of the true GOD and SAVIOUR, may be spread far and wide, among several large and distant Tribes, where CHRIST has not yet been named.

TO THESE were added, about the same Time, a Boy which came with Mr. *Kendal*, from *Caghnawaga*, and another from *Stockbridge*, and two before in the School, all nearly of the same Age.

THESE Ten Boys are of an Age, which all know peculiarly requires not only the Prudence, Fidelity, and Care of a Master to instruct and govern them at School, but also the Piety and Benevolence of a Mother to inspect their Morals, and form their Minds and Manners to Rules of Religion and Decency, when they are out of School, and also to inspect, and repair their Apparel, and inure them to Decency and Cleanliness, in their daily Appearance in Public.

THE well performance of these Offices, has been found by constant Experience, in all Ages and Nations, to be of great Influence in forming Youth for future Usefulness in Life, and it may reasonably be supposed to be of greater Importance to none, than those, when they emerge out of Paganism, and from under the Influence of such Examples, as most of these have had before them from their Mother's Womb.

I HAVE all along found great Difficulty to procure such, as were both skilful, and disposed to give such constant, motherly Attention, as is necessary to the due Performance of these Offices; and found the Difficulty so great, that I have been almost without Hope of finding one properly qualified for such a singular and important Service, till of late, by some unexpected Occurrences in Providence, which I can't but take Notice of as a very signal Appearance of the Hand of God, ample Provision has been made to supply this Necessity.

MRS. *Elizabeth Walcott* of *Boston*, (Mother to *Thomas Walcott*, now with the Indians at *St. Francis*;) a Gentlewoman of Piety; and distinguishing Zeal to relieve the Needy, especially of the Household of Faith---and is of a lively, chearful, and enterprising Temper, and (above many others) has been forward, when Opportunity presented, to exert herself, in her Place, to help forward this Cause of the REDEEMER, was obliged, on the Blockading the Harbour of *Boston*, to quit the Business, on which she depended for her Support there, and, being invited by several Gentlemen to join them in a Trade in this Vicinity, she came pursuant to their Invitation; but, before her Arrival, and before she had any Knowledge of it, by some Change of Affairs, the Door for her Improvement in such a Capacity was wholly shut---She arrived five Days before these Boys from the Northward came, or we had heard of their coming; and while she was waiting the Disposal of Providence, and turning her

her Thoughts what Course to take, they came with Mr. *Frisbie*, October 6, which, at once seemed to open to View the kind Design of her long and tedious Journey of eight Days, to meet with such a Disappointment of the Business she expected---- She, with great Chearfulness, undertook the important Service proposed to her, of the immediate Care of the ten Boys, to perform every Office of a christian Mother for them, in which Providence provided a Fullness of Business for her, and her little Daughter, who came with her---I told the Children by an Interpreter, that she was mother to the Lad, who was left among their Relations, and that she would be their Mother---the Children appeared to be much pleased and comforted by this, in their great Distance and Separation from their Friends, and among a People of a strange Language---and it was not a little affecting to see the natural and undissembled Expressions of their filial Fondness towards her, their Confidence in her, and filial Fear to displease her, which appeared in all their Conduct and Behaviour towards her---and it still continues. They appear to be as fully contented and easy, as if they were at a Father's House; and neither of them has yet manifested the least Desire to return Home. And this is the more remarkable, as it was so lately, viz. towards the Close of the last War, that Major *Rogers*, and his Party made such Havock among that Tribe: and (as we understand by these Boys, since they begin to talk English,) some of the Indians had used their Endeavours to inspire a Fear, that they would meet the same Kind of inhuman Treatment from the English, when they should come among them.

THEY continue constant and chearful in going to, and orderly in attending the School, and make laudable Proficiency--- they appear ambitious to excel in Knowledge, as well as in forming their Manners, in every Respect, by the Rules their Mother and School Master give them---and they are, at present,

sent, by far the most promising set of Youths, I have ever yet had from the Indian Country.

AND it may not be disagreeable to my Reader, to have some Account of the Provision a kind Providence has also made of a Master to instruct these, and the rest of my Indian Scholars.

WHEN I was in *Connecticut* last Spring, *Jacob Fowler* of the *Montauck* Tribe, who received his Education in this School some Years ago in *Connecticut*, and, since he left it, has supported a good religious and moral Character, as well as a Character for singular Modesty, and good Parts and Learning for an Indian; and as such, has been for several Years employed in teaching School, among the *Six Nations*, and also in the Indian Towns in *New-England*---and has been also sometimes employed as a public Teacher of their Tribes, applied to me in Distress, and represented to me, that the small Allowance of about £. 15 Sterling, together with all the Advantage he could get Leisure to make to himself by cultivating Indian Land, had not been sufficient to support him, and his small Family so, but that he had been necessitated to involve himself in Debt for a Subsistence, and that he saw no Way to discharge his Debts, but by leaving the Business he was in, and betaking himself to Husbandry. He appeared much dejected in Spirit, and discouraged---I advised him to make proper Application to his Employers for Relief, and, if he could not obtain it so, I advised, that he should seek such Sureties, as his Creditors would be well satisfied with, and retire to me, and instruct the Indians of this School. He proceeded according to these Steps, and arrived here with his Wife, a few Days after these Children from *St. Francis* came hither, and has taken the Charge of them, and the rest of the Indians in the School, in which Mr. *Dean* is the Master and Instructor of the Latin Scholars. And thus they are furnished with Means of an Education most agreeable to my Mind, as well as to their's---and I may add, that by the Failing of a Man who was expected to come about this
Time,

Time, with his Family to take the Oversight of the Husbandry of the College Farm, a small but convenient House was at this Juncture vacant and at Liberty, in which Mr. *Fowler* and his Wife has a convenient Room at one End, and Mrs. *Walcott* and her Daughter a Room, and Bed Chamber at the other, and these Children provided with a Lodging Room under the same Roof; where they retire from School, and so are under the Eyes of their proper Inspectors, both in, and out of School.

ANOTHER Circumstance, which appears not a little favourable in this Disposal of Providence, and which I think worthy of Notice, is that Mr. *Fowler*, quite unexpectedly, and to his Surprize, finds that these Boys from *St. Francis*, speak nearly the same Language with his Nation, and that, with very little Pains, he can preach freely to them, and consequently, to many large Tribes far distant, in their own Tongue---He is now employed in a School, sufficiently large for one to attend upon, and is under good Advantage to employ all leisure Hours, in furnishing himself for the sacred Ministry in the Wilderness, and purposes, at the Call of Providence, to receive Ordination, and a regular Introduction thereto.

AND indeed, it appears to me, that the coming of these Boys to this School, with all these concurring Circumstances, exhibits the most encouraging, and animating Prospects of future Success to this great Design, that has ever yet opened to View in this Land. If God shall graciously make these Youths the subjects of his special Grace, and furnish them with all necessary Knowledge, and send them forth on that Work, may we not hope that their united Force will be terrible against the Kingdom of Darkness, in the Wilderness.

AND this Prospect is yet further, I think, much increased, by the proposed Removal of the principal *Indians* of the Tribe at *Montauck*, with all the christianized and civilized *Indians* of the

the several Towns in *New-England*, to settle in a Body in the Heart of the Country of the *Six Nations*, which is expected to be effected next Summer. This is in Consequence of an Application, made under the Countenance, Assistance and Direction of Sir *William Johnson*, by Mr. *Occom*, *Joseph Johnson*, *Jacob Fowler*, and others delegated by the several Tribes for that Purpose. In Consequence of which, they have obtained, and well secured a Tract of choice Land, Fifteen or Twenty Miles square, where they design to settle in a Body, as a civilized and christian People, and cultivate those Lands for their Subsistence; and also by them, as soon, and as far as they shall be able, to support all Divine Ordinances and Schools among them; and invite their Savage Brethren to an imitation of them, and a Participation of all these Benefits and Privileges with them. They purpose to have, as far as may be, of their own Sons for Ministers and School-Masters.----- And from this Place, their Ministers may with much less Expence, make Excursions among the Tribes round about them, and their School will be near and convenient to receive the Children of such, as shall desire a Christian Education for them.

THIS has been effected principally, by the Agency of Mr. *Occom* and *Joseph Johnson*: the latter of which has been abundant, and unwearied in his Labours to accomplish it, and in this there appears to be a most cordial Concurrence and Approbation of all the adjacent Tribes.

THIS *Johnson* was educated in this School in *Connecticut*, and since he left it has for some Years kept School among the *Onoidas*, and in some of the *Indian Towns* in *New-England*, and is, in a Judgment of Christian Charity, a real Christian, and is become a zealous Preacher of CHRIST among the *Indians*. He is a Youth of good natural, and considerable acquired

quired Abilities, and is much esteemed among the Indians, and bids fair to be a good Preacher.

HE began to teach publicly among the Indians with the Approbation of Mr. *Occom*, and several Parties, which occasionally invited him----but was not easy with such an Introduction, being of Opinion, that the Dignity and Importance of that sacred Work demanded, and that the Word of GOD enjoined a more public and solemn Approbation and Investiture by the Ministers of Christ, who have the Care and Charge of that Matter, committed to them by JESUS CHRIST.

HE accordingly came hither, at our public Commencement last *August*, and offered himself to Examination by a voluntary Council of Ministers of the Gospel, who were here upon that public Occasion; who, at his Desire, associated for that Purpose, before whom he performed the several Exercises, appointed him in his Examination, to their good Satisfaction, of which they gave their joint Testimony, with a Recommendation to the sacred Work; and thereupon, in Compliance with an Invitation given him, he prayed and preached, publicly, in a learned and numerous Assembly, to universal Satisfaction; which they testified by a handsome Collection, at the Close of the Service, made for him, to assist him in the Payment of his Debts. He purposes, at a proper Season, to receive Ordination to the Gospel Ministry, and to remove and settle with his Brethren, who are removing into the Wilderness.

AND as he was, for some Time, a School-Master among the *Onoidas*, he is already, considerably acquainted with the *Onoida* and *Mobawk* Language, and will likely, by a little more Acquaintance with them, be able to preach to them freely without an Interpreter; and also, as he (as well as *Jacob Fowler*) Speaks nearly the same Language of the *St. Francis* Indi-

ans; and many large Western Tribes, it is to be hoped, they may jointly, in some future Time, be useful in extensive Missions, where no Missions have yet been.

THE Number of Indians in this School, since my last Narrative, has been from 16 to 21, and the whole Number of Charity, or dependant Scholars, has been about 30, and the whole Number of dependant and independant Scholars, in the College and School, about an Hundred.

THE Number of Missions, the last Season, was Three, besides *Thomas Walcott*, who is yet supported among the Indians.

I HAVE had Opportunity, the last Year, to see more fully the mischievous and fatal Consequences of Connections, formed or allowed by Scholars, with Gentlemen of profane and immoral Conversation abroad, and have had full Evidence, that one Sinner, in such a Seminary, is capable of destroying much Good, while he serves as a Medium of Communication between such Men, and his Fellow-Students, and is disposed to introduce such to as large Acquaintance, and great Familiarity with them as he can, and is malevolent enough to furnish such Adversaries from Abroad, with all Advantages possible, to injure the Seminary, and the Governors and Directors of it; by exposing and aggravating such Defects, as accrue only through small Mistakes, Inadvertencies, or by special, unforeseen, and unavoidable Providences of God, which ought to have been considered only as a Frown of Heaven, and a righteous Rebuke of God's Hand upon themselves, and not as any Fault in those, to whom they unkindly imputed it, as Matter of Blame, and made it an Occasion of Reproach, by their withholding Part of the Truth, and a base disguising of Facts, in their Representations of them, &c. By Means of a few such malevolent

malevolent Instruments, a whole Country may be filled with Slanders and Lies; which, after passing through a Number of Hands, and confirmed by several Authorities, may gain Credit with Gentlemen of the best Characters, though none more credible than a *Gashmu* had ever said it.

I WAS early aware of this Evil, and exerted myself, what I could, to prevent and stop the Progress of it. I soon found the Evil to be very obstinate, and difficult, on many Accounts, to remedy.---The Affairs of this Seminary, otherwise than what seemed thus to threaten it from a few Individuals, wore an agreeable Aspect, the Youth generally orderly, and well-behaved.---Love and Peace in general prevailed, insomuch, that there was seldom, if ever, Occasion for Reproof, excepting of this small Number, chiefly on Account of their fond and unguarded Affociation and Connection with such, whose polite, and too fashionable Conversation was very Infectious, *And whose Words eat, as doth a Canker.*

I WAS taken Sick in the Beginning of April last, and, for some Weeks, was confined to my House.---As soon as I was able to set upon my Horse, my Physicians advised me to a long Journey, from which I returned in June, and was much affected and surprized to find what Havock the Adversary and his Instruments had made, and the Disorder and Confusion he had spread here.---I found much Occasion for Fortitude and Resolution, and the more on Account of the Credit the Slanders and Lies had now gained, far and near. But, by dismissing a few of my Students, all returned soon to their former State of Peace and good Order, and so have continued until this Day. And the most of the Youth seemed to receive such Conviction of the Source of the past Calamity, and the Channel and Instruments by which it had been introduced, and arisen to such a Height, as disposed them, in their several Classes, of their

own Accord, and with a general Unanimity, and in some Classes, intirely with one Heart, by their Resolves, to set up a Standard, so far as in them lay, against every thing that might have a Lead to such Evils in Time to come. This Conduct of my Students seemed most evidently to proceed from a good Cause, and has been as evidently attended, and followed with the Blessing of God.---Nothing has seemed more effectually to shame and discourage wicked Instruments, or stop the Mouths of their Abettors. And to this GOD seems to have further testified his Approbation; by pouring out a Spirit of Conviction upon a Number of the Students of late; which, in a Judgment of Charity, has issued in saving Effects, in a Number of Instances: And I hope in God to see Evidences of the same effectual Work in many others, who at present appear to have some real Conviction of their perishing Necessity of the renewing Work of the Spirit of Grace; and hitherto the Work has appeared to be very genuine, and the Fruits of it very good.

THE Progress of Husbandry on this Farm, the last Year, has not been equal, in every Respect, to my Hopes, by Reason that the Season proved so wet, as not to favour some Branches of it. However, the Progress of it, and Benefit by it, has been very considerable.---I have raised and reaped upon the School Land, the last Year, about 300 Bushels of choice Wheat---but the Crop of Indian Corn fell much Short of my Expectations, being but about 250 Bushels.---I have sitted and sowed, the last Season, about 25 Acres of Wheat on new Land, and about 15 Acres of Rye; but have done it under the Disadvantage of not being able sufficiently to burn the Trash upon the Surface, which occasioned much more Labour and Expence in preparing the Ground, and the prospect of a Crop is much less.

I HAVE

I HAVE cut 60 Tons of good Hay the last Season, and have a Prospect of a very considerable Addition to that Quantity the next, if Providence shall favour it.

I have begun to prepare, and have a Prospect, that I shall fit about 60 Acres of new Land to sow with Wheat the next Season. I have improved about 12 or 14 Oxen, and about 20 Cows, the Property of the School, and have a Prospect of Plenty for their Support for Summer and Winter, and I find already the great Benefit of having wherewith to do it this Winter, without the Fatigue and Expence of going 40 Miles for my Hay, as I have been forced to do 'till this Year.

I have been obliged to employ a large Number of Labourers to bring the Affair of the Farm to such a Ripeness, besides those employed in building my own House, and other Buildings, necessary to accommodate my Students, and must employ a large Number the ensuing Year to compleat that which I have begun, and make such Fences as will be necessary to secure Improvements.

I have been, and now am making Provision of Boards, Bricks, Stone, &c. for the new College, proposed to be erected here, and expect, by the coming Spring, to have expended all that has been generously contributed by this Province, and others for that Purpose; and hope God will graciously open other Resources, by which I may be enabled to accomplish that most necessary Design, without which the Growth and Progress of this Institution must be stinted.

IN order to perform the Duty required in the Charter of the Township of *Dorchester*, about 12 Miles from this Place, and to secure the Interest of this School in that Town, I have cleared (i. e. sufficient for burning, and sowing with Hay Seed, when

when the Season will allow) 116 Acres of choice Land, where may easily be made several good Farms, convenient to be leased for the Benefit of the School.

I HAVE also been at large Expence in the Township of *Lan-daff* (which belongs to this School) where I have built a comfortable Dwelling-House, without any unnecessary adorning---and have also built a good Saw-Mill, very conveniently situate on a good Stream, and have nearly paid for the building of a Grift-Mill by it, which will be convenient for a large Number of Customers; from which the School has a Prospect of considerable Advantage soon---My Labourers there have cleared and sowed eleven Acres of Wheat and Rye, well conditioned and made considerable Provision for Pasturing and Mowing---My Overseer there offers to become bound, that, with the additional Expence of 30l. Sterling, I shall be able, the Season after next, with the common Blessing of Providence, to cut 100 Tons of good Hay---The Roads, necessary for travelling fundry Ways through the Township, are most of them cut, and made feasible---a Charter of Incorporation, endowing the Town with usual Town Privileges, is now granted---The Soil of the Town is exceeding good, and the Situation of it quite agreeable and inviting---and it seems there need be but little more Expence, than only laying out the Profits of what has been already done in the Town, for a few Years, in order to enlarge the Improvements to such a Degree, as will make a very considerable yearly Income for the Use and Benefit of this School.

I HAVE also introduced, and set up, a Blacksmith in this Neighbourhood, and made Provision of Stock and Tools for three Fires: from whence, I hope, there will accrue some annual Profit to this School, as well as great Encouragement and Benefit to the Settlers.

THE carrying these Things to this Height, (all will believe, who knows the Circumstances of the Affair,) has not been without great Expence, though God has graciously made every thing I have yet raken in hand here, in pursuance of the general Design, to prosper, I think, to the Admiration of all judicious Beholders.

FURTHER, and large Expence is yet necessary to bring them to such Ripeness, as to make the School independant, which I hope yet to see.--I apprehend, that 1000l. Sterling, well laid out, will carry it so far, that there will be a Fund sufficient to support an Hundred Indian Boys, or that Number of English Youths on Charity, and a Fund as permanent as the Soil, and the yearly Value of it may be still increasing, for Years to come, by new Improvements made of other Lands belonging to the School, 'till all the School Land shall be brought under the best Cultivation.

THESE Things being laid together, appear to me (and I am persuaded I shall not be found alone in my Apprehensions) to exhibit the fairest, by far the fairest Prospect of future Success to this great Undertaking, that ever yet opened to View in our Western Wilderness.--Such a Collection, from their several Tribes of civilized, orderly, and good Members of Society, and many of them, in a Judgment of Charity, real godly, zealous Christians, who have the Cause of the Redeemer and the Salvation of Souls truly at Heart,---to incorporate with, and settle in the Midst of the Six Nations, under such Advantages to instruct them, and invite them by their Example, to form their Manners by the Laws of God, and there also furnished with a Number of their own Sons, well qualified and disposed to serve them as Ministers and School-Masters, and these in a situation, so convenient to make Excursions as Evangelists among other remoter Tribes, with whom we have yet had little

or no Acquaintance ; and among those, whose Language (we now understand) these Missionaries will be able, with little Difficulty, to speak freely---and their Introduction among them may be without expensive Ceremony, or any Danger of raising such Jealousies, and evil Surmifings, as they have always conceived against English Missionaries, at their first coming among them---also their being under such singular Advantages, agreeably to receive such of any Tribe, as they should find disposed to come to their Schools, to be instructed in all useful and necessary Learning, and this to be done by their Brethren, incorporated with them, and of the same Blood---add to this, also, the Prospect, that these now with me, from various and distant Tribes, will likely soon succeed, and join them in the same general Design---who will be endowed with such important Qualifications, as they will have from their Birth, and early Education among them, and such as Art could not give.

I HAVE, also, a sober and religious Youth of the *Narragansett* Tribe, now in his second Year in College---and another of the *Stockbridge* Tribe, who is near fit to enter College, and another uncommonly promising, of the *Huron* Tribe,* who is Master of the *French* and *Mohawk* as well as *Huron* Languages, and appears hitherto virtuously disposed, and is of a manly, sprightly, and enterprising Genius---all of whom, before-mentioned, bid fair to be useful among their Brethren, in a public Character.---And there are several, besides these mentioned, who were also educated at this School, and were well fitted for, and have been employed as School-Masters, who design to remove, with their Brethren to their new Settlement.---And add to these : Number of pious English Youth with me, fitting and fitted to

* This is One of the Two, who came with Mr. Ripley, mentioned in my last Narrative, his Companion returned last Fall at the Desire of his needy Mother.

go upon that Errand, when, and wherever Providence shall open a Door for their Employment therein.

I MAY add to all this, the very favourable Opinion, which (as I am informed) some of the Northern Tribes entertain of the Design of this School. The Sachem of the Tribe at *St. Francis*, (whose Son was one who came with Mr. *Frisbie*) sent me Word, that he had more Sons, and designed to send them all, as soon as they were big enough, to be educated in this School; with other Expressions of Respect, of the like Nature, from others.

THESE Things, I say, of which I have only hinted, being laid together, with the present Prospect of a Fund here, for their Support, do indeed present to my Apprehension, such a Prospect of future Prosperity to that dear Cause, which is the first Object of this Seminary (I say it again) as, I think, never was yet before us. I trust it is verily the Cause which God designs to own, and prosper, for his own Name's sake; but how soon, and to what Degree, is not for uninspired Man to say. And though he may suffer Enemies, by Means and Methods ever so ungenerous and unrighteous, to embarrass the Progress of it, by stopping Resources on which it depends for Support; yet I hope he will according to his former Loving Kindness, in due Time, provide other Ways and Means for the Supply of its Necessities; and that all Opposition made to it, will only be an Occasion of greater Glory to his own Great Name.

I HAVE thought it to be my Duty, in this Affair, which has heretofore, and must necessarily still depend upon Supplies in Ways, and by Means, and Instruments unforeseen, as far as I could, to follow the pointing of Providence in the Execution of it, there being in many Cases, no clearer Discovery of the Pleasure of God, than in such a Way, to be expected; and agreeable thereto, to continue, or inlarge my Number of Indi-

an Children, as Providence should open the Door for their coming.

THE same I have thought, with Respect to sending Missionaries where there should be a fair Opening and Prospect of Success in any Quarter.---And I have apprehended, that such a Distrust of Providence, for future Supplies, as should discourage or lessen the Improvement of present Ability, would in this Case be quite unjustifiable; since the Will of God is so clearly revealed, with Respect to our Object, viz. the publishing the Great Salvation among the Savages;---according to this Principle, I have endeavoured to proceed, but not without Hopes, that Supplies from beyond the Seas might be continued, 'till the Expence of the Design might be supported by Means which are providing Here. And though Providence has now cut off my Expectations from that Quarter, it has made Provision for some present Relief of my Necessities another Way.

The Money in the Hands of my ever honoured Patrons in *London*, is now all exhausted, and the present Situation of our public Affairs such, as forbids all Expectation of such Recruits, as I hoped might be made by their paternal and friendly Assistance, and not only so, but I am also, for Reasons, and by Means not yet fully known to me, prevented other foreign Assistance, in the Support of my School, which I supposed I had just Reason to expect. These trying Circumstances come up to View now, when I have many of my Labourers to pay---about Thirtv Charity Scholars, English and Indian upon my Hands;---one, viz. *Thos. Walcott*, to be supported with the *Indians*:---No Provision made of Cloathing to cover them, and the Expence for doing it, at this Distance in the Wilderness, very great---necessary Instructors, &c. to support, and no Pension for any.---The Cultivation of these Lands not yet carried to such Perfection, as to support these Expences, nor sufficient to hire the Labour necessary the ensuing Year, to complete that
which

which I have begun.---And yet, so great is GOD's Goodness, I am not left in Distress, as I must have been, under the Weight that has been constantly upon me, if these Occurrences had happened at any former Period since I came into this Wilderness. A careful, watchful Providence, a little before these Things came up to View, without any Forethought or previous planning of any one in the World, to provide for the Case, had made Provision for this important Occasion.

THE Honorable *John Philips*, Esq; of *Exeter*, whom GOD has graciously honoured, both with Ability, and a good Heart, as a good Stewart of the manifold Grace of GOD, to be unwearied in his Liberalities for the Furtherance of the REDEEMER'S Cause, did at our last Commencement here make a Donation of 600l. Lawful Money, for the Furtherance of the Design of this School, (which being added to other Donations he has made to it, since it came into this Wilderness, completes 1000l. Lawful Money, besides several generous Donations he made to it, while it was in its Infancy, before it came here) and to be applied, as there should be Occasion: And for the Safety of it, in Case he should die, before it should be expended, he deposited it in the Hands of the Trustees of this College, reserving to himself the Power of disposing of it, according to his own Mind, and when he should think there might be proper Occasion for it.

By this Munificence, this grand Cause is yet supported, and that charitable and generous Soul has the Pious Pleasure of being under God, the chief Instrument of saving it from sinking in this important Juncture and Crisis of its Affairs.

I HOPE this Account of the present State and Necessities of this infant Seminary, will move the Hearts of its Friends to renewed Acts of their Benificence towards it, and amongst the many Ways, which their charitable Thoughts may suggest, I will mention only One, by which it is likely many who are fa-
vourep

roured with a competency of this World's Goods, may contribute Relief; as to my Necessity for Cloathing for the Children of this School, without any very sensible Expence more than they have accustomed themselves to, for the Relief of the Needy, who present themselves from Time to Time, as Objects of their Charity, viz. by such old Clothes, as they have put off, or by such Remnants of Pieces, as Traders esteem less valuable, because they are less vendable, and yet, are such as may employ a *Dorcas* to mend, or make them up into small Garments for these Children.

THIS Country is yet too new for the Manufacture of much Cloathing, and the new Settlers generally too needy, to admit any Hopes of a Supply of this Necessity among ourselves: And the Expence of Cloathing bought of our Traders, after it has passed through so many Hands, and each their Profits upon them, must necessarily be great.

GENTLEMEN in several distant Quarters, have sometimes Opportunity by Carriages which are coming into this Country, to do themselves the Pleasure of ministring, as well as these needy Objects of receiving such Relief. And, by their thus ministring to the Necessities, they may find, after many Days, the very Articles thus given, unexpectedly, and to their Surprize, registered in their Favour, and acknowledged by their Judge, at their final Tryal, as being done to himself; when he shall openly pronounce them Blessed, and assign this as the Reason; *for I was naked, and ye cloathed me, &c.*

I EXPECT an Increase of my Number of Indian Children from the Province of *Quebec*, and particularly of Descendants from Captives among the Tribes there, before the next Winter, as there are numbers in some of those Tribes who appear to have

have very favourable Sentiments of this School, and the charitable Design of it.

THE late Regulation of the Constitution, and Disposal of the civil Affairs of that Province, seem much to discourage an extensive Mission into it, as was proposed and attempted last Year. However, it being properly encouraged by Authority there, the Difficulty of introducing a Missionary into their Metropolis, the great Town of *Caghnawaga*, where are a considerable Number who favour Protestants, may not be insurmountable, if prudently conducted. And I think there is great Probability of Success; if a meet Person should be employed on such a Mission, as Numbers, in that and other Towns, seem really desirous to be taught the whole revealed Will of God; and seem to be so fully convinced of the Sincerety of our Intentions towards them, that their Prejudices appear to be in a great Measure, removed, and their Minds prepared to hear, and judge impartially for themselves, of the great Things which we would Teach them. I desire to wait upon God to prepare the Way for Mr. Dean's Labours there, the ensuing Season.

It appears to me to be of Importance properly to encourage Messieurs Johnson and Fowler, if they should, in the Capacity of Gospel Ministers, and also others, who may, in the Capacity of School Masters, accompany their Brethren in their new Settlements among the Six Nations.

THERE has been an Addition of 29 Students to this College, at, and since the last Commencement, (instead of Eight, who received the Honours of it; and left it last August) besides the Addition made to the School before mentioned.---And such an Increase of this Seminary, and the encouraging Prospects of its Utility, has, and likely will increase the Necessity of a new Building to accommodate the Students; and as there is yet no
suffi-

sufficient Provision otherwise made for this Necessity, I can't but indulge a pleasing Thought, that there are Gentlemen, whom God hath honoured with Ability, and who are not forbid such an Act of Charity by particular Connections, who, if they should give themselves the Trouble to enquire fully into the Necessity of this Case, would esteem themselves happy, in the opportunity to return the Honours and Bounties of Divine Providence, they have received to their great Benefactor, by a liberal Disbursement for this Purpose. And I wish, I hope, and Pray, that this Paragraph may be kindly directed to the Eye of such a benevolent Soul, and the hint induce him to consider quite seriously, whether it is not a Matter well worthy his Attention, and Enquiry; and I am persuaded, if he be once so far gained, he will not find either his Sense of Obligation, or his Disposition to such an act of Charity, to be at all diminished by a most thorough Examination, and the fullest Understanding of the Case.---For this Favour I wait upon GOD; and bow the Knee in humble Supplication, to the Father of Mercies, who has so signally owned his Institution hitherto, and has enabled and disposed Instruments, as there has been occasion to minister Supplies, from Time to Time for its rising Necessities, and who has the Disposal of the Hearts, and Substance of all, as much as ever, in his Hands, and at his Sovereign controul.

AND I would take this Opportunity, here publicly, to thank a great Number of my valuable and dear Friends on both Sides the Water, who have honoured and greatly obliged me with their kind Letters, but have received no Answer from me, & some Hundreds there likely are, who have been so treated by me, and whom I do now assure, have not received this Treatment, through any Want of Respect to their Persons, nor through Want of the most grateful Sentiments of their Kindness, but only through Want of Leisure for it----Glad should I have been to have returned the Kindness if it had been in my Power, and it

is always with Regret, that I reflect upon the loss of the Pleasure, and Profit of such a Correspondence, and the Reflection has been particularly Painful, when I have had Reason to fear that my Friends have not been knowing to the constant Crowd of my Affairs, as to be able to assign that, as the true and justifiable Reason of my Neglect. I hope in GOD, that my Affairs will by and by be so situate as to allow me more Leisure.

AND whereas, there are yet a Number of the generous Subscribers for the Benefit and Support of this School, who have not yet paid what they promised, and also some others, who are otherwise indebted, and ought before now, to have settled their Accounts with me; and as many of them are at a Distance, I would take this Method to inform them, that the present Necessities of this School are such as call for speedy Payment of those Debts.

I BELIEVE I have found the Benefit of the Prayers of many of the Lovers of Zion for this Institution, and I earnestly bespeak the Continuance of them, that GOD would graciously perfect what is yet wanting, and Build it up for the Glory of his own great Name.



